Library Pacific School of Religion Berkeley, Calif. Jan2-5

VOLUME 36—No. 4 APRIL, 1930

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whitened Fields.

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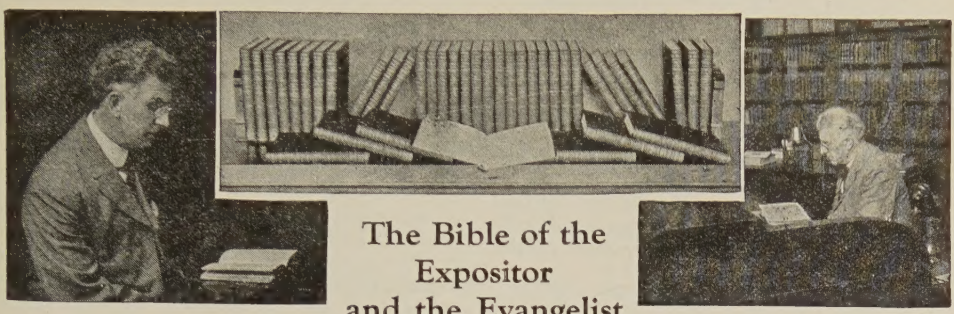

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Volume 36 APRIL, 1930 Number 4

EDITORIAL

Sometimes Right, Often Wrong, Always Inconsistent

REALLY it is a pity that the Modernists are unceasingly saying things that have to be corrected, and thus keep up a continuous controversy—that is, unless evangelical believers are willing to lie back supinely on their oars and simply let the opponents of historic Christianity have their own way.

Perhaps no man is so much in the limelight today as is Dr. S. Parkes Cadman. And no man is more inconsistent with himself and the Christian faith in general. Some time ago he got right. He actually took up the cudgels in favor of orthodox Christianity. The circumstances were these. A Baptist preacher, evidently a young man, wrote him saying that he had gotten too far advanced any longer to accept the orthodox Baptist view of Christianity, and could not see how any *educated* person could accept that view.

These lofty statements obviously stirred into flame the fragment of evangelical faith that is still left in Dr. Cadman's views of Christianity. He rebuked the preacher quite sharply, and even accused him of having the "superiority complex." He referred him to men like Adoniram Judson, the great Baptist missionary, who, Cadman said, belonged to the evangelical party whom the critic treated with so much scorn. Then Dr. Cadman referred the young man to the work of the Salvation Army, which is soundly orthodox, and raised the question as to whether the Modernist was doing anything to compare with the rescue work of that organization. It really seemed as if Dr. Cadman had become orthodox for the time being. In that article he was right, and quite forcefully stated the evangelical position.

But alas! here comes along a "Daily Counsel" which is of a very different character. A correspondent asked him the following question: "Will you please draw the difference between Fundamentalism and Modernism, so that a lay member with no great amount of learning can know just what it is?"

It is evident that this lay member went to the wrong source for his information, proving that his reading is confined mostly to the newspapers, so that he does not know of a person who really understands the real issue between the contending parties. Dr. Cadman's reply is partly true and partly erroneous, as we expect to show. He says, in beginning his essay, that the "difference is hard to express because both groups overlap, and in some instances blend."

Here Dr. Cadman is in error. Of course, there are some people who will not take a position or express an opinion. They are sitting anxiously on the top fence-rail, looking now on this side, now on that, and so you cannot tell where they belong. But those who come out into the open with any degree of explicitness are not hard to align. Dr. Cadman here makes some admissions that throw light on the question of difference. Read it, but be careful to discriminate:

"The sharpest line of demarcation is traceable to the rights of the mind relative to the matter of faith." You will note that Dr. Cadman here makes faith chiefly a matter of the mind—that is, of intellectual belief—and does not put it into the category of experience. Then he procceds:

"The Fundamentalist demands an intellectual submission to the creeds and dogmas of the church which the Modernist is not disposed to concede."

This statement is a mixture of truth and error. In the first place, there are many thousands of Fundamentalists who do not want any humanly composed creed. The Baptist and Christian denominations accept no creed, but claim to make only the Bible the basis of their belief. So, of course, this large class of Fundamentalists do *not* demand "an intellectual submission to the creeds and dogmas of the church." Here Dr. Cadman goes wrong again, as he does so often.

In the next place, the Fundamentalists who belong to the confessional churches, like the Presbyterian, the Episcopal and the Lutheran,

do not first of all demand submission to creeds and dogmas, but to the Bible as the inspired Word of God. Then they say to all: "If you understand the Bible as we do, and are willing to confess it before God and men, you are welcome to fellowship with our denomination; but you are not compelled to join us if you cannot accept our beliefs and subscribe to our constitution. You are at perfect liberty to unite with the denomination with whose principles you can agree. In this free country it is only right that you should go with the crowd to which you belong."

Is not that a fair proposition? Why should people who want to undermine the principles of an organization get into it by professing to accept them, and then turn around and begin the sapping process? No other organization than the church would submit to such undermining methods for a moment after they were discovered.

Let us listen to the siren voice again:

"A notable instance of this difference (between Fundamentalists and Modernists) centers around Holy Scripture." Is it literature to be regarded throughout as of equal authority and value, or as the gradual unfolding of God's will to the growing spiritual capacity of those who received and transmitted it? "The Fundamentalist insists that the Bible in all its parts is a consistent and perfect revelation of divine realities. The Modernist contends that it is a progressive revelation varying in its spiritual significance and consummated in the gospel of Jesus."

That is an ingenious but not an ingenuous statement. It surely is trying to one's patience. But we must try to obey the Scriptual injunction to "let patience have her perfect work." And what is wrong with the statement? He charges the Fundamentalist with holding that all Scripture is of equal value. No intelligent Fundamentalist holds anything of the kind. All Scripture is of equal authority, because it comes from God, but not all God's gifts are of like value. The daises are God's gifts, and so is the air; but we might subsist in a world without daises, but we could not exist many minutes without air. So there are portions of God's Word that are of greater value and importance than are others, yet all of it is the gift of God. What a crude idea some of the Modernists cherish that, because the whole Bible is divinely given and inspired, therefore it must all be of equal value! It must all be laid out on a dead level! Why could not God put diversity into His book, the Bible, just as He has put diversity in the realm of nature?

Our critic intimates, or tries to create the impression, that the Modernists alone accept the Bible as "a progressive revelation," and that the evangelicals do not. That is another strange modernistic blunder. The patent fact is, all intelligent evangelical believers know that the Bible is a progressive revelation. The present writer knew that when he was still a country boy going to the country Sunday School. On the very face of it, the Bible must be such a revelation, because the revelation was made by degrees. Surely Abraham did not know as much about God's plan of redemption as did Peter and Paul. Christ Himself unfolded His revelation in a gradual way, and promised still further knowledge after He would ascend to the right hand of God and would send the Holy Spirit with enlightening power upon His apostles. Anybody can see that this is so.

But Dr. Cadman disguised an important part of the facts. He did not tell the whole story. He failed to say that, in spite of the use of the term, "a progressive revelation," the Modernists hold that the Bible contains many errors and contradictions. There are many things in the Bible that the Modernists do not accept as the revelation of God. Let them deny it if they can and dare. Here is the essential and crucial difference between the Modernist and the evangelical believer: the former believes that the Bible was mostly the result of human evolution, and hence was subject to human error and frailty; the later believes that it was the result of divine revelation and inspiration, and is therefore inerrant.

In still another respect Dr. Cadman misrepresents the evangelical party, or perhaps—to be generous we would better say, misunderstands them. He says that to them "creeds are sacrosanct and dogmas are fixed forms of sacred verities." But that is only partly true. The evangelical Christian does not accept the church creeds just because they are historic creeds, but because, by an honest study of them, he is convinced that they give the true interpretation of the teaching of the Bible. If he were convinced of the contrary, he would not accept them. But if they are a correct exhibition of Biblical teaching, of course they are sacrosanct to the evangelical believer. Are they not so to the Modernist?

We must challenge the Modernists to point out something in the great Ecumenical creeds—the Apostles', the Nicene and the Athanasian—that are not in harmony with the Bible. The Modernist's chief trouble is not with the creeds and dogmas, but with the Bible itself. Will he accept our challenge to point out some statement, say of the Apostles' Creed, that is not explicitly taught in Holy Writ? We venture to predict that he will not, because he knows he cannot.

It is too bad that one must point out the

weaknesses and mistakes of the Modernists so often. Note this from Dr. Cadman:

"The Modernist asserts, however, that He (Christ) alone, and not the Bible, nor the church which gave us the Bible, is 'the way, the truth and the life.' "

But pause a moment, Mr. Modernist: who has ever said that the Bible instead of Christ is "the way, the truth and the life?" No one! So you are setting up a man of straw, and then trying to make your readers believe that you are describing the Fundamentalist. That is where you do not play fair. The evangelical scholar would say that the Bible *points out* "the way, the truth and the life," which is Jesus Christ. Dr. Cadman would not even know that this was the primary place of our Lord if he had not the Bible to tell him so. If the Bible is such an errant book as the Modernists claim, how do they know that the Bible tells the truth when it gives this high and holy place to Jesus Christ?

Dr. Cadman also errs when he says that the church "gave us the Bible." Oh, no! *God* gave us the Bible. By her own wisdom the church never could have discovered the precious redemptive truths of the Bible. God revealed them, and then the church, led by the Holy Spirit, accepted them.

What an absurd gloss Dr. Cadman gives to one of the outsanding passages of the Holy Scriptures. He says: "During His day zealots searched the Scriptures because they thought that in them eternal life was to be found, but He discounted this method."

No! He did *not* discount that method; He *approved it.* For He added, "They are they which testify of me." He meant to rebuke them because, although they searched the Scriptures, they were too blind spiritually to discern their testimony concerning Him in whom alone eternal life is to be found. Where does the Modernist find out what he knows about Christ? In the Bible.

Another error is committed in Dr. Cadman's article. Of the present controversy he offers these misleading remarks: "It is not a matter of opposing theories and opinions. These the church has always included within her borders. It is a matter of the law of love as supreme and controlling in doctrinal controversies."

This pronouncement is most harmful; it aims to convey the impression that the difference between the contending parties is a matter of ill will instead of a matter of principle. We want to say here that we love the Modernists even while we feel in conscience bound to oppose them. We assert without fear of contradiction that with true Christian evangelicals there is no hatred and venom, and whoever says there is, is himself lacking in the Christian grace of love. But love cannot settle vital disputes. We must love our enemies, but that does not mean that we must approve of their bitter emotions or intellectual errors. Christ loved the Pharisees, but that did not settle the vital differences between Him and them. Paul loved the antinomians and Judaizing teachers, but that did not reconcile their diverse views.

With all charity toward opponents, we are impelled to say that Dr. Cadman has evaded or disguised most of the vital factors in the present debate between Modernists and Evangelicals. They differ not only on Biblical inspiration, albeit that is one of the basic issues. The Modernists (many of them, at least) are indeterminate and hazy regarding the deity of our Lord. On this vital doctrine the Fundamentalists are absolutely clear and positive. The Modernists reject the virgin Birth of Christ; the Fundamentalists accept it. The Modernists reject the following Biblical doctrines: the substantial atonement wrought by Christ, the miracles of the Bible, the direct creation of man in the divine image, the Scriptural narrative of the fall of man, the resurrection of Christ, the resurrection of the bodies of men at the last day, the final apocalyptic coming of Christ to judge the quick and the dead, and the ascension of Christ to the right hand of God. On the other hand, all these doctrines are accepted *ex animo* by the Evangelicals or Fundamentalists, because they are clearly taught in the Bible. Can people who differ on such vital issues resolve their differences on the basis of love? That is impossible.

Thus we see that, weary as many of us are of this constant debating, there can be "no discharge in this war." If we love the truth and love souls, it will be necessary to correct the errors that are leading many persons into paths of doubt and danger. God help us to fight bravely and, at the same time, in the Christian spirit. Because we oppose people's wrong teaching is no proof of lack of affection for them.—*L. S. K.*

* * *

The Lord would have us know that we are weak, and that He alone is strong. It may cost us many struggles and many disappointments before we comprehend this fact. Ambition soars, and strives, and falls; humanity plans, and struggles, and fails; but when man comes at last into the presence of his Maker, and casts himself unreservedly upon Him, he then lays hold upon eternal strength.

When Religious Gesture is a Jest

THERE is a narrative in the fourth chapter of 2 Kings full of pathos and tragedy. The prophet Elisha had been a welcomed guest in the home of some godly people in Shunem. In accordance with a prediction of Elisha the home was gladdened by the advent of a beautiful boy. He was the idol of the household. Like a bolt out of a clear sky came his sickness by sunstroke and his death. The mother of the child, overwhelmed with grief but with unlimited faith in God's power and goodness, hastened to Mt. Carmel and importuned Elisha to come and restore her son to life. The staff which Elisha had used more than once as a scepter of power he gave to Gehazi, his servant, and told him to go and lay it on the face of the dead child. The Shunammite clung to the prophet unwilling to take any chances on a substitute and followed on after Gehazi. Gehazi, we read, "passed on before them and laid the staff upon the face of the child but there was neither voice nor hearing." It was a powerful religious gesture but in the hand of Gehazi it was nothing more than a jest. Elisha went into the room alone with death and God. He prayed, he came in vital contact with the child and soon had the high privilege of presenting the child to his mother alive and well.

Life the Universal Need

The one overwhelming disaster which came into this world through sin was death. Death, spiritual and physical as well! The noblest aspirations of the human heart are crushed by sin. While unforgiven sin is in the human heart death is the predominant force. The crying need in the world ever since the law was first violated has been LIFE. The want which presents itself above all others is the want of power. Vitalization and reinvigoration are the indispensables just because the effect of transgression is weakness and death. There is no loveliness perfect without life. No beauty is complete without life. There are no permanent inspirations save those which issue from the Life of the Eternal. Influences and institutions calculated to contribute life by bringing the inanimate into contact with the animate are the supremely beneficent institutions of the world. Inanimate beauty everywhere abounds and yet however perfect in form, however harmonious in color, however wonderful in design something is felt to be wanting until there is Life. The most perfect statuary does not satisfy. Artificial flowers have their place but they can never take the place of flowers which come from the heart of nature. Between the animate and the inanimate is a great gulf fixed. No bridge of science can span it. Dead matter never became vitalized save through the application of a living force. All the way from the lowest expression of life to the perfect life of Jesus, the one, continuous, activity is the higher lifting the lower into itself. Where is the prophet's staff that may be laid upon the face intellectual and vitalize it? Where is the prophet's staff that can be laid upon dead hearts and revivify them? We propound our interrogations but the one of greatest importance is the question of life impartation. Who are the prophets that can come into touch with the average conscience sleeping if not already dead and command life; to express itself in personality? Where is the breath of life which will create a hatred of all vice and of all death-dealing influences? The present day standards in society have a tendency to lower morality and create apathy and indifference toward the supreme questions of the hour. Civic, social and political conditions alike are calling for prophets who can some way arouse the public conscience and call a halt upon the crime wave which is sweeping over our land. Where is the prophet who can arouse public sentiment to such a degree that men occupying high official position will no longer dare to enter into conspiracy with vagabonds and criminals? We need a new ethical awakening which will give a keener edge to the blade of discrimination. In the prophet's chamber awaiting the prophet's touch a stupefied public and private conscience alike lies waiting for a dynamic, spiritual force. Through self-indulgence and indifference, volitional paralysis is induced. Men and women are impotent, ineffective and comparatively useless who have habitually yielded to temptations which they have not been able to overcome. Piety and purity of life are supremely important but are entirely impossible so long as the staff is in the hands of Gehazi.

The Portentous Claims of Christianity

When Jesus laid the foundations of universal empire it was in the face of difficulties which seemed insuperable. Political and religious institutions alike were in a state of disintegration and decay. Jesus Christ instituted and ordained an instrumentality which he declared would be

effective in securing world-wide supremacy in spiritual realities. He deliberately proposed a pacific revolution which should contribute to every heart heaven's choicest gift, the gift of Life. "I came that they might have life and that they might have it more abundantly." "He came from Edom with dyed garments from Bozra glorious in his apparel, traveling in the greatness of his strength, mighty to save." He came to conquer death. The claims of Christianity cannot fail to hold the attention of all who think and study. Every aspirant for high character and eternal blessedness feels a thrill of satisfaction as he contemplates the world revolution proposed by Jesus Christ. Christianity declares its power to revivify, to raise the dead, to transform character. It claims the power to touch the paralytic and give him life, to touch the atrophied limb and enable it to fulfill the will of its possessor. It claims the power to open the eyes of the blind, to unstop the ears of the deaf, to give man intellectually and emotionally a vitality adequate to every demand that can be made upon him. Christianity claims power to vitalize a will that is futilely struggling against temptation. It claims to be able to give peace while the wildest of tempests of sorrow and suffering are sweeping over the soul. There is nothing necessary to a progressive and aggressive life which Christianity does not claim, to be able to contribute. It is the one great arbiter in individual, social and national differences. Proudly Christianity points to her history as a vindication of her high claim. The Church of Jesus Christ was commissioned to the stupendous task of furthering spiritual imperialism in the world. Not the aggrandizement of the Church enables her to fulfill her purpose. Not her material worth and not even the intellectuality of her leaders will enable the Church to realize her destiny and fulfill her duty. When an ecclesiastic high in office said to Thomas a Quinas contemplating the wealth of the Church in his day, "Ah, Thomas, time has come when the Church may no longer say, Silver and Gold have I none." The suggestive response was, "Yes, yes, but the time has come also when the Church has no power to say to the paralytic, Rise and walk."

Impotency in Religion

The Church of God founded by Jesus Christ has a definite and stupendous commission. Nothing less than world imperialism will satisfy the demand. The measure of the progress of the Christian Church is to be determined by her power to restore the dead to life, to cause the lame to leap as an hart, to cleanse lepers, open the eyes of the blind and bring health and wholeness to the entire being. Success for the Christian Church means that she will have power to say, "Rise up and walk to those who have been lamely living without Divine aid." A painfully large percentage of religious gesture today is a jest. Forms, ceremonials and sacraments of the Church are used precisely as Gehazi used Elisha's staff. What is the result? Simply nothing. Christian ordinances, the Word of God itself and the sacraments are all utterly ineffective in the hands of rationalism, atheism or Modernism. It is quite possible to read and re-read the Book of God and have "neither voice nor hearing." One may be regularly at the appointed services of the Church and even partake of the sacrament and conform to approved methods of worship externally and yet have neither voice nor hearing. Ceremonialism is utterly useless unless applied by faith and worship. There is no mechanical device that is effective in soul-transformation or character-building. Christianity is not necromancy however intellectual that may seem in its declaration. Christianity is no magician's wand. Gehazi as subsequent events revealed was an embryonic hypocrite. He was a canting pretender. The emptiness of his profession is perfectly evident when later on he compromised with evil unhesitatingly. All instrumentalities and agencies in religion are useless without sincerity. A preacher who pretends to be evangelical and is not puts himself in the class with Gehazi and his preaching and religious performances are just as ineffective as was the staff in the hands of Gehazi.

Please note the staff of the prophet was not at fault. It had no virtue apart from him who yielded it. Even the mantle of Elijah would have been nothing more than a useless rag had the prophet have degenerated into a rationalistic unbelief. It was the ensign of spiritual liberty when Elijah held it. Elisha's staff represented life and victory when the life and faith of Elisha employed it as a symbol. The sacrament of the Lord's Supper administered merely as a social gesture is sacriligious. Until the sacraments and the ordinances of God's house represent soul-deliverance from sin, life everlasting, they are ineffective gestures and just as useless as the staff on the face of the dead child in the home of the Shunammite. The scepter of empire in the hands of a tramp has no more significance than any stick taken from the roadside. Miracles are not arbitrary. Life-giving is not legerdemain. Flowers still wither.

The sunlight will flee and the springs will dry up when unbelief of God's Word of God's Christ is still in the heart. Pulpit discourse is only so much babbling when it comes from the lips of a hireling. The ordained preacher who has gained his position by a pretense of loyalty to the standards of his denomination but who has no real belief in the credal declarations of that denomination is prostituting his high office to the basest end. How foolish it is to fancy that by some word-juggling, by an intellectual slight-of-hand trick in the employment of religious phraseology we may gain the favor of God and of men. The former never! The latter sometimes temporarily but not permanently! The abandonment of New Testament revelations regarding Jesus Christ, His Deity, His redemptive work, His resurrection, leaves the preacher nothing more nor less than a pretending Gehazi. "Not by might, nor by power, but by My Spirit saith the Lord God Almighty."

Power in Religion

There is but one thing that will give effectiveness to religious profession, confession and service and that is the Son of God reincarnate in the soul. The distinctive promise of Jesus Christ to His disciples was that they should have power. To be weak is to be miserable. Nowhere is power so indispensable as in spiritual relationship. The regenerating power of the Holy Spirit is indispensable to eternal life. How then shall Christianity accomplish its God-given task? How shall it win alienating hearts to the Master? How may our ceremonials, sacraments, ordinances, proclamations become vehicles of light? We have the answer the the narrative of Elisha and the Shunammite. "And Elisha went up and stretched himself upon him and the child sneezed seven times and the child opened his eyes." The fundamental fact is this, only Jesus Christ Himself can raise the dead. Only the redemptive work of Christ can insure the life everlasting. Until the surging Christ-life pours through us and we are filled and thrilled with Divine truth nothing we say or do can satisfy the requirements or insure the smile of God upon our hearts. Our preferences and our pitiful prejudices must be crucified. We must take long journeys from Carmel to the houses of sorrow. We must be willing at the cost of discomfort and inconvenience to do something for the poor and the afflicted and above all for the worldling who is tabogganing down to eternal woe, or we have not proper claim to be disciples of Christ. The lesson of Elisha is clear. The sincere disciple of Jesus will go for the degraded, the distressed, the overwhelmed, the dead in trespasses and sin and come into life-saving contact with them, face to face, hand to hand, heart to heart and impart the very life of Jesus Christ to them. Our creeds, our ordinances, our sacraments all have their place and a very valuable place. Nevertheless, it is true that long prayers, philosophical and theological preaching, psychological analysis and all the rest cannot and do not impart life. With startling rapidity the years are counted off. Life is sanctified and sweetened by Christian service, if it is genuine. Only consecrated Christian living, free from all pretense, whole-hearted in its faith can insure for us the fulfillment of the Divine promise, "At eventide it shall be light." —*A. Z. C.*

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This is Food for Serious Thought

SURELY the following statements are enough to make evangelical Christians sadly serious. They are statements by Rev. Dr. Harold Paul Sloan which we find on the first page of the January issue of his magazine, *The Essentialist.* We shall quote them verbatim, simply putting them in a little different typographical form:

"Let us put it down: While three Methodist ministers in Chicago deny the future life, and three others are uncertain about it; while thirty-one Methodist ministers in Chicago deny the deity of Christ, and thirteen others are uncertain about it; while thirty-four Methodist ministers in Chicago deny the atonement of Christ's cross, and ten more are uncertain about it; while twenty-one Methodist ministers in Chicago deny His resurrection from the dead, and seven more are uncertain about it; while these things obtain in the church, Pentecost will not be developed: and no call will rally the church to its responsibility that does not strike at these abuses. A vague, doctrinally indefinite program of spirituality will accomplish nothing. The time has come when we must have leadership that is explicitly Christian. A call that does not repudiate Modernism will not rally Methodism."

That is strong language, but none too strong. It is a clarion call, and ought to be heeded by other branches of the Protestant Church as well as by the Methodist communion.—*L. S. K.*

Peter and His Modern Successors

PETER, John and Paul are three outstanding apostles, faithful servants of God the Father and of our Lord Jesus Christ. They hold high places in the Scripture records, accomplished mighty works through the power of God, and are now dwelling in the heavens, and are full of joy and glory in the presence of their blessed Redeemer. It is for our own profit and advantage to study their individual works and practices, not for criticism or mere admiration, but that we may profit by their mistakes and their virtues.

At this time we limit our study to the person and work of Peter. He was an outspoken leader among the disciples and the apostles. He it was who made the first open confession of Christ's diety. Again, when many of the professed disciples of Christ went out from him to walk no more with him, Christ challenged the loyalty of those who remained with the question, "Will ye also go away?" Peter promptly and spontaneously replied: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God." Again it was Peter who preached the sermon at Pentecost, which was instrumental in adding three thousand to the disciples.

With all this evidence of his excellence as a disciple, he reveals weaknesses which are the cause of serious evils. These are manifested in connection with his emphasis on organization, together with external activities and his shrinking from the presence of evil. After the resurrection of Christ and the prayer-meeting in the upper room, Peter's first concern was to fill the vacancy caused by the treachery and death of Judas. He did this without the authority or leadership of the Holy Ghost. While it was carried out in a very devout and orderly manner, yet it proved an error, for membership among the apostles was not determined by the vote of the disciples, but by the direct appointment of Christ.

Matthias, who was the choice of the meeting called by Peter, never became an apostle. The vacancy was filled by the direct authority of Christ in his call of Paul, who was on his way to Damascus to persecute the Christians. Peter would never have thought of such a man for the position. He carried on this leadership in the public healing of the lame and the subsequent sermon and defense, and it was he who preached the gospel at first to the Gentiles. It was here he encountered the danger to the organization arising from the mingling of Jews and Gentiles, and it was here that through fear he lost his leadership and spent the balance of his life endeavoring by individual effort to extend the boundaries of Christendom even to Babylon.

There have been many good men in the history of the Church, and there are many such good men in the Church to-day who put a like emphasis on organization and external activities. As long as these men are quiet, their activity is easy and increases. If a choice arises between the organization and a bold testimony, they will safeguard the organization, even though the testimony be suppressed. Such a course defeats the very purpose of the Church and result in the advantage to the enimies of Christ and his truth.

The other weakness of Peter was his dread of evil. At a certain point in his public ministry, Christ told his disciples how he must "go up to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." Peter's dread of evil and his mechanical optimism were so great that he rebuked Christ for his utterance, and said, "Be it far from thee, Lord; this shall not be unto thee." Christ's death and suffering were a great reality to himself, and an absolute necessity for his purpose, and he entered into it with all his soul. His relief was not in any attempt to avoid the awful death, but in his certainty of the victory of his resurrection. Peter's rebuke and belittlement greatly grieved him—to him it was satanic. He turned to Peter and said: "Get thee behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men."

Our Lord has warned his people and his church that "In the world ye shall have tribulation." The way to meet this evil is not to belittle it, but to face it and by faith in the power of God, and thus to conquer it. Nothing to-day is more offensive to God and more hurtful to believers and the Church than to belittle the present evils which threaten the Church, instead of fully appreciating them and rising in the power of God to meet and overcome them.

Peter manifested this same weakness in connection with the actual sufferings and death

of Christ. He had been favored by special experiences afforded by Christ. He had been with him and a few others when he raised the dead, he had been permitted to see the kingdom of God and its glory on the Mount of Transfiguration. He had also been with Christ in the agony of Gethsemane. Then he and John went with him to the judgment scene. John went straight into the judgment hall, but when Peter met this great evil, he refused to face it and turned aside into the kitchen with the servant maids. There he tried to separate himself from this whole dark hour and denied he had any connection with it or any acquaintance with the One who, was going through it.

The real mixture of this experience is revealed when in passing from the judgment Christ looked upon Peter and Peter broke into tears and wept bitterly. Peter's heart was not as bad as his actions indicated. He failed again in the presence of the crucifixion of Christ. With other disciples, he forsook him and fled, but brave John stood by him and received his parting commission. After the resurrection, Christ restored Peter by a threefold confession of Peter's love and Christ's confidence. But during the acts of the Apostles, Peter again feared that by offending the Jewish converts, he would arrest the progress of the Church organizations. Therefore he refused to eat with the Gentiles. This violated Paul's sense of justice and he withstood him to the face, because he was to be blamed.

There are some otherwise splendid men in the Church to-day who possess the weakness of Peter and follow his plan and policy. While these men who are true believers will at last, like Peter, reach their glory and reward, yet in pursuing their course, they dishonor and offend their Lord and they injure human souls and develop opposition in their brethern. Moreover, it will neither relieve the Church nor save themselves. Peter brought sorrow and offense to Christ and the Church, as well as rendered great service in his day, and he closed his course in a martyr's death, according to the statement of Christ. Let us not run away from the conflict. It is better for us all to fully and fairly appreciate the evil and seek to overcome it by the blessing and power of God in the pursuit of an honorable, courageous course in the exercise of faith.—*D. S. K.*

The Happy-Hearted Heralds!

"HOW are you?" are the words with which we greet our friends and acquaintances, but many times our hearts are saddened by the sorrowful response. So often those we meet are in need of comfort and encouragement, that it is a joy to remember that we are the ambassadors from Heaven's court, representing the King of kings and Lord of lords, and that we may give a cordial grip of the hand, a happy smile and a few words of cheer; something which will cause the sad eyes and the burdened heart to look up to the pierced hands outstretched by Him who is always saying, "Come unto Me, and I will give you rest."

We who are Christians have had and will have many trials, disappointments and sorrows, but we are always to remember that we are not our own. We belong to Him who redeemed us with His own precious blood and left us here as His representatives. God used some one to bring to *us* the sweetest story ever told, and He is longing to use us to pass it on.

Sixty years ago my own eyes were opened to the truth. A new life—the life of God—was imparted to me, an event to which I look back with the greatest joy. I have had many temptations, trials and testings since that time, but in and through them all He has kept me, by His unfailing grace, and I love Him today as never before.

This is the foundation of my faith: "He loved me before the foundation of the world. He has kept me, used me and loves me still." And this is His relation to *every* true believer in whom He dwells—the unchanging, unchangeable Christ.

I have lived in many different cities, under all sorts of conditions, but He has never failed me. Did I not worry? No! How could I worry? Sorrow was mine, oftentimes, but worry—never! I put myself into His hands and slept at night. In the pulpit, in the pew, in the school, in the street, in jails and penitentiaries and hospitals, Christ was with me and enabled me to witness for Him.

Were this to be my last testimony, I would be glad to say it: The greatest joy that ever comes to me is when I clasp the hand of some man, tell him the old, old story of Jesus and His love, urge him to accept Him as Saviour and Lord, and hear him say, "Yes, I will accept

Him!" Oh, then the joy bells ring! New life is mine! The joy of the Lord is my strength!

Why not *keep* the joy bells ringing all the time? Who is responsible for the fact that so many people today are without Christ and without hope? Are *we* doing our best? Thank God for those ministers and churches which are true to the old Book and the whole Book, and for the souls which have been saved through their ministry, but how about the *multitudes* still helpless and hopeless because no man cares for their souls?

It is sad, but true, that many, many church members have never won a soul during all their Christian lives. Why? They rejoice in the fact that they themselves have a "ticket to Heaven;" that they have received the gift of eternal life and that nothing can separate them from the love of God which passeth all understanding, but they never seem to have sensed their obligation to obey the command of Jesus Christ, when He said, "Follow Me, and I will make you—fishers of men!"

If we are not "fishing" then we are not "following." Our Lord Jesus Christ was despised and rejected of men. He was ignored. He was hated. He was put to death. Why? Because He came to "seek and to save that which was lost!"

Let us make the application to ourselves. Do we believe the Word of God to be true? Are we called and empowered to do this work? Does the indwelling Holy Spirit long to use us in this, the greatest ministry in the world? Does our Heavenly Father desire that we shall be awakened to a sense of our obligation? How can He do it?

Let us bow at His feet, commit ourselves to Him for service—when, where, and how He may determine.—*T. C. H.*

Blessed are the Dead Who Die in the Lord

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (*Rev.* 14:13).

THE motive that prompted this comforting scripture is manifestly the same that inspired the writing of the words of Paul: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1 Thess. 4:13).

It is a very special message of consolation, and is strongly emphasized by the words, "Yea, saith the Spirit." It is, moreover, most appropriate in the context where it is found, that is, amidst the visions of the time of the end; for it has reference to a period when many will be faced with the dread alternative of death or the worship of the beast.

There is, in the light of Scripture, a wonderful difference between those "who die *in the Lord*" ("the dead in Christ," 1 Th. 4:16,) and those who die *in their sins* (John 8:21). The dead who die in the Lord are blessed *from henceforth.* The word means literally *from now; i.e.* from the very moment of death. Its meaning is illustrated by the word of the Lord Jesus to the thief on the cross: "Verily I say unto thee, *today* thou shalt be with Me in paradise" (Lu. 23:43).

Hengstenberg makes this edifying comment:

> This word, *from henceforth,* is a precious jewel; an antidote against the cheerless doctrine that would make a long night go before the bright day; such for example, as the doctrine of those who speak of the sleep of the soul. The real sting of the comfortless character of this doctrine is—not in it's throwing the full inheritance of salvation so far back, but rather in that the throwing back is so much at variance with the essential nature of faith that the matter itself becomes thereby uncertain. If, as our Lord declared, "he that heareth My Word *hath* everlasting life . . . and is *passed* from death into life," then *the Soul's life in Christ can suffer no interruption;* and whenever any interruption is believed to exist, eternal life itself is indirectly denied.

The word, "Yea, saith the Spirit," puts the passage among the special things the Spirit is now saying to the churches, and which the risen Christ is calling upon His people to "hear."

The words, "that they may rest," point to a state of conscious enjoyment, as in Genesis 2:12 :"And God *rested* . . . from all His work which He had made."

The words, "and their works do follow them," imply a reward awaiting them *there* for their good works done *here.* As Bengel says, "The following of the works indicates that there is to be a reward." To the same effect is the assurance given by the apostle Paul, "Forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).—*P. M.*

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Hear much; speak little.—*Bias.*

Answers to Some Questions

A SUBSCRIBER, in renewing his subscription to the *Champion,* offers a few frank and kindly criticisms as to some of our usages in the conduct of this magazine. We will take his remarks in their order.

"First, why call Christianity a religion, when it is not in any sense a religion? It only keeps up the confusion, and the world thinks of it as one of the religions. Men are the founders of religion, and they die. Christ came to bring life, and abundant life, and not to found a religion. Please do not lower the standard of Christianity by referring to it as a religion."

Now we confess that we can see no good reason for some people's objection to using the term "religion" in connection with Christianity. The trouble is, they give to the term a meaning that it does not convey historically. What is the accepted dictionary definition of the term "religion?" Webster's *New International Dictionary* defines it thus: "The outward act or form by which men indicate their recognition of the existence of a God or gods," etc. Better and briefer: "A system of faith and worship; a manifestation of piety."

The *Standard Dictionary* defines religion thus: "A belief binding the spiritual nature of man to the supernatural; any system of faith and worship; an essential part or a practical test of the spiritual life. James 1:27." The great German theologian, Philippi, defines "the Christian religion as the fellowship of man with God, mediated through Christ, or, to speak more accurately, restored through Christ." He uses the term "Christian religion." Dr. R. F. Weidner defines religion as follows: "The fellowship of man with God, a relation grounded in the nature of man and actualized in Christianity."

Surely these current and standard definitions of religion, found in our dictionaries and our best works on theology, ought to be accepted. All of them apply to Christianity as the true religion.

The word "religion" occurs a number of times in the New Testament. We quote from the American Revision, which surely has the best kind of Biblical scholarship behind it, among them the great Dr. Philip Schaff. If those scholars had found the word objectionable or incorrect, they certainly would not have used it. In Acts 26:5 we read, "After the straitest sect of our religion I lived a pharisee." Here Paul used the term to stand for the Jewish religion. He uses the term in the same way in Gal. 1:13,14. It certainly would not be right to say that the Old Testament religion was "founded by men." No; it was divinely revealed.

Let us now read James 1:26,27 (Amer. Rev.): "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Here the apostle first uses the term "religion" in a bad sense, and then (verse 27) in the good sense. The revisers, therefore, used the term in the current, grammatical, well-established dictionary meaning. The Greek word is *threskeia* (used in the New Testament), and our Greek lexicons (Souter and Liddell and Scott) translate it "religion."

It would be contrary to good dictionary usage to say that "men are the founders of religion." That is true of only the pagan religions, but the Christian religion is the true, divinely revealed religion. It is that system of belief and practice which has been given to mankind in the Bible, which is through and through the Word of God. We should distinguish between true and false religion, just as we distinguish between true and false patriotism, true and false piety, true and false worship, true and false faith.

Our correspondent thinks we are wrong also in applying the term "Reverend" (usually written in abbreviated form, "Rev.") in our columns. He thinks it is taking "the name of God in vain," and he refers us to Ps. 111:9, "Holy and reverend is His name."

Here again we cannot see the justice of the criticism—at least, it sems to us to be somewhat hypercritical. In Old Testament times the name of God, or at least a part of it, was often attached to individuals. Israel, the new name given to Jacob, is composed of *El,* the first syllable of Elohim, God, and *yasaar,* to rule, and hence means "ruling with God." See *Young's Analytical Concordance.* Joshua is composed of *Je,* meaning Jehovah, and *hoshea,* meaning savior, and hence means Jehovah-Savior. Samuel has *El,* the first syllable of Elohim, and the whole name means "heard of God." No irreverence was intended in the giving of those names. They only desired to honor God by giving to people these sacred names. In German today we have Gottfried, and in English Godfred. We know a family whose name is Godfrey.

So when we call our minister Reverend, we mean to acknowledge that he is engaged in God's business; that he devotes all his time and effort to the service of God. No one who uses the name understandingly ever thinks of taking God's name in vain. What other distinguishing title could be given to a minister to designate his office?

When a man is a lawyer we address him as Attorney Samuel Jones, or Samuel Jones, Esq. If a man is a judge we apply that title to him. If a man is a physician, we call him Doctor. In general we call all men Mr., all women Mrs., and all young ladies Miss. It is a great convenience in social relations to use these various prefixes. We like to know, too, what a man's business or profession or vocation or office is. In church and social relations it is handy to call the minister Reverend to distinguish his special office, a recognition that he is engaged in the great service of preaching the gospel, it is a title of respect. If the time ever comes when people in general have no respect for the office of the ministry, it will mean the decay of religion.

In our Protestant churches there is no idea of sacerdotalism connected with the minister of the gospel. He is not to "lord it over God's heritage." Indeed, so far from that conception, he is one who has been called to give his time and effort to ministering to the spiritual needs of the people. In Ps. 111:9 the Hebrew word *yare,* translated "reverend," really means *to be feared:* "Holy and to be feared is His name." But our English word "reverend" as applied to ministers carries no such meaning. No; it is simply the English title of a person who preaches the gospel and ministers to people in spiritual things.

The distinction between ministers and laymen carriers no invidious significance. If a man is a farmer, he does not feel insulted because you do not call him a blacksmith, or a merchant, or a banker, or a lawyer. So a layman, if he is a true Christian man, ought not feel himself inferior because he cannot claim the title of minister or preacher. He is just as useful and honorable in his position as the minister is in his.

Of course we are all brethern. The writer of this editorial has been in the Christian ministry now a good many years, and has always greeted his fellow-Christians as "brethern," and as a rule they have called him by the intimate name of "brother." If lawyers, physicians, manual toilers, farmers and ministers are true Christians, do they not call one another brothers? Yet they are engaged in various occupations.

The apostle Paul speaks of the divers offices and functions of the people of God. This proves that in the church there ought to be these different offices, and each occupant of an office should discharge his duty faithfully. "Having then gifts differing according to the grace that was given to us," etc., let each one perform his special duty faithfully (Rom. 12:6-8). For the sake of good order in the church and for the sake of successful effort there must be organization in the church, and each one must try to find the place for which he is best fitted.—*L. S. K.*

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Darwin on Man's Pedigree

THE folowing incisive statements were made by Ex-Governor M. R. Patterson, and are reproduced from *The Southern Methodist.* We wish they might be frankly pondered by all persons interested in the origin and status of mankind:

Darwin makes clear at the conclusion of his book, Descent of Man, his view of man's origin, when he says in substance that his theory may be distasteful to many, though it is, he affirms, undoubtedly true that we are descended from barbarians; and as for himself he would rather think of a descent from an ape or an "old baboon" which he describes than from savages who torture their enemies, make bloody sacrifices, and are the victims of the grossest superstitions.

Mr. Darwin's expressed choice of descent is not mine. I have never known any human being, however low or deprayed, that I had not rather claim kinship with than any monkey or baboon I have ever seen, and during my life I have known many bad actors of the human species and observed some of the best of the ape family.

The lowest form of man wherever found has always been the superior of all other forms of life around him and dominated them. The fiercest savage may be converted out of (his evil) habits into a more refined and elevated characted; but no process or environment can ever change the outlook or character of a monkey or a baboon.

To these statements Dr. R. A. Meek, editor of *The Southern Methodist,* adds the following wise observations:

"Some modern peoples did immediately descend from barbaric races, but that Adam, the first man, was a barbarian Mr. Darwin nor any one else has ever been able to prove. According to the Word of God, savagery among men must have been the result of degeneration—not being the primal state of humanity."

* * *

"Thy crosses shall make Thee a comforter."

Notes and Comments

New Testament References to the Old Testament.

For the encouragment of people who believe that the whole Bible is the revelation of God, we quote the following from an article that recently appeared in *The Presbyterian:* "The Old Testament is quoted, or alluded to, in the New Testament over 850 times; and if all the indirect allusions in the New Testament to the Old Testament were recorded, I suppose the number would be much greater. There are 600 actual quotations from the Old Testament in the New. It would be impossible intelligently to understand the New Testament, with all these 600 quotations and many allusions, without a knowledge of the Old." Yes, if we did not have the Old Testament how could we understand our Lord's allusions to Genesis in Matt. 19 and Mark 10 and Paul's references to Adam and his fall into sin in Rom. 5:12-19 and I Tim. 2:13,14?

Osborn's "Great Discovery."

One of our writers informs us that Dr. Henry Fairfield Osborn announced a great "scientific discovery" in his address at the meeting of the American Association for the Advancement of Science at Des Moines, Iowa, last December. His great discovery was that "modern man is evolved from a man who roamed the earth 1,250,000 years ago." To our minds, this "discovery" rests on a very meager scientific basis. Dr. Osborn thinks that the so-called Piltdown man, often called the Dawn Man, was the progenitor of modern man, and that he was a truly human being. However, this piece of speculation does not solve the real problem, which is this: From what kind of a creature did the Piltdown man descend? Or if man is not the scion of any kind of an animal, how did the human genus originate? To our mind, the Bible gives the most reasonable, adequate, scientific and uplifting answer; and if that is true, 1,250,000 years were a "superfluity of naughtiness"—a foolish waste of time.

The World Would be Over-Populated.

Some one, gifted with mathematical propensities, has calculated that, if the human family had gotten started a million years ago, the world today would be so full of people that there would hardly be standing-room. He made his calculation according to the normal increase of population, even taking into account the wars that have often greatly diminished the number of people in many parts of the world. We think that he is right in his estimate—unless of course that terrific "struggle for existence" caused a river of blood to flow all along the stream of human history, and that for more than a million years. Let him who can believe that God ever decreed and carried out such a bloody regime. Even if there were no God, we do not believe that the Power, whatever it may be, that rules the world would have established such an economy of blood, cruelty and slaughter.

Not Encyclopedic in Knowledge.

It is all too true that our so-called encyclopedias are not always encyclopedic in the knowledge they display. An instance of this fact occurs in the recently published fourteenth edition of the *Encyclopedia Britiannica.* In the article on "Fundamentalism and Modernism" the writer implies that the controversy between the two parties has come to end, and that the victory, of course, stands with the Modernists. And that was written, edited and published in spite of the great meetings of Fundamentalists in the city of London and many other cities of England; in spite of the work of the Victoria Institute, the Bible League and the Bible Testimony Fellowship. Our review editor calls attention to the great meeting of evangelicals held only last December in Royal Albert Hall, London, when many notable men bore unequivocal testimony in favor of the complete inspiration of the Bible and of all the fundamental doctrines of Christianity. "None are so blind those who do not want to see."

Predictive Prophecy.

Not all prophecy is of a predictive character, but certainly many of the prophetic utterances of Christ and the Old Testament prophets told of events that were to occur in the future. Yet the liberal critics want to deny all supernatural foretelling. "The prophet is always a man of his time, and it is always to people of his own time that he speaks, not to a generation long after, nor to us." So says Davidson, whom some good people regard as sound in the faith. These critics cannot say enough in praise of the prophets of the Old Testament, however much they discredit the rest of the Scriptures. Yet they are disloyal to the very prophets whom they extol, for one of them says: "Behold, the former things are come to pass, and the new things do I declare; before they spring forth I tell you of them" (Isaiah 42:9). Jesus also made many predictions, and promised His apostles that the Spirit of truth would show them "things to come."

The Sense of God.

We find the following significant statement in an exchange: "When Helen Keller, deaf, dumb and blind, was first told about God by Philips Brooks, she answered, 'I always knew there was such a being, but I did not know His name.'" If there is no God, how could Helen Keller—or any one else, for that matter —ever have gotten the conception of God? Could mere insensate matter ever have given rise to the idea of God? These are questions that the American Association of Atheists might well ponder.

Then and Now in Soul-wining.

Referring to days gone by, when it was believed that the chief business of the church was soul-winning, a writer in the *Southern Churchman* has the following to say: "We did not know the new psychology in that day; the sex problem was unfamiliar to us; the intricacies of spiritual mazes were not classified as they are now. But we did see lives transfigured by the grace and power of the Lord Jesus Christ."

Was Lincoln a Believer?

A number of President Lincoln's letters relative to his religious views were published in the *National Republic* for February. They were collected by Dr. Louis A. Warren, of the Lincoln Historical Research Foundation, and their genuineness cannot justly be questioned. In January, 1863, Lincoln wrote: "I am upheld and sustained by the good wishes and prayers of God's people. No one is more deeply than myself aware that without His favor our highest wisdom is but foolishness, and that our most strenuous efforts will avail nothing in the shadow of His displeasure." In 1864 he wrote: "I am much indebted to the good Christian people of the country for their constant prayers and consolations." Again in the same year he wrote: "We read in the Bible, as the Word of God Himself, that 'in the sweat of thy face thou shalt eat bread,'" etc.

A Pointed Article on Liberty.

The *Christian Monitor,* Scottdale, Pa. (February number) contains a pithy and timely article on "Liberty of Conscience and General Toleration within the Church." It is so important that it ought to have a wide reading. It is written by one of our correspondents, Mr. John Horsch. We desire to make a few excerpts from this article: "The church cannot give an individual member the right to make his own creed, or to reject all creeds. Such an attitude would be similar to a proposition that the state should let every one make his own laws, or recognize no laws." The parallelism is well taken. If it is necessary for the citizens of the state to obey the laws of the state in order to prevent civil anarchy, just so it is necessary that members of the church should abide by the principles and laws of the church to prevent religious anarchy.

How About Experience as the Final Norm?

On this matter Mr. Horsch says some wise things: "Now, unquestionably religious experience is a most precious and vital thing. To mention but one phase of Christian experience: It is the believer's blessed privilege to live in such fellowship with God that he has, through the Holy Spirit, the inner assurance of the truth of the Word. True Christian experience, then, confirms the truth of God's Word. On the other hand, if one would disown the authority of the Scripture, and would then undertake to test the various Christian doctrines by experience, he would get nowhere. You cannot test such essential doctrines as the virgin birth of Christ and the immortality of the soul by experience. And just as there is a great deal of false religion, there is also false religious experience."

Marks of a Real Christian Experience.

What Mr. Horsch says is all too true. We know of Modernists who have much to say about "experience," but, judging from their writings, the only experience they have had is the pride and satisfaction they have had in attaining and holding their own opinions and their own smart modes of thinking. But a real Christian experience is something very different. It has nothing to do with mere human opinion. It is not self-induced. It consists in the inner assurance of sins pardoned and salvation secured though faith in the atoning and living Saviour, the Lord Jesus Christ. It is inner certitude wrought by the Holy Spirit, who bears witness with the regenerated person's spirit that he is a child of God and that the Christ of the Bible is "the way, the truth and the life." It is not something that is self-induced by human thinking. It has a supernatural, not a natural, source.

A Psychologist Who is all at Sea.

Further on in his pointed article, Mr. Horsch refers to Dr. George A. Coe, the well-known psychologist. Dr. Coe has written a book entitled, *What is Christian Education?* In this book he says, "What constitutes Christian edu-

cation is an unsolved problem." Then why write a whole book on the subject? This statement proves that some of the Modernists are in dire confusion on the *a b c* of the Christian religion. Any well-instructed child in the Christian home and Sunday School would be able to define Christian education. He would say that it is learning what the Bible teaches about God, creation, salvation and the future life. In brief, it is learning just what the Bible teaches. Everything that helps to explain and deepen and impress Biblical truth would logically belong to a full Christian education. If people want a literary education, they must study the great books of literature. If they want to have a Christian education, they must go to the primary source of Christianity, the Bible.

So What is the Christian Church?

A good answer is given by Mr. Horsch: "A church which denies the authority of Scripture, and holds an attitude of creedlessness and general toleration within its own borders, will inevitably lose its Christian character. In fact, wherever a church takes the attitude that it will doctrinally not stand for anything, it ceases in principle to be a Christian church. . . It will be turned into an agency of apostasy and anti-Christianity." Thus a Christian church is a church that holds the complete doctrine of Jesus Christ as set forth in the Canonical Scriptures of the Old and New Testaments.

A Quotation from Huxley.

Several years ago we were challenged to furnish the precise place where a certain alleged quotation occurred in the works of Thomas Huxley. Our magazine was held up as giving currency to "fake" quotations that would intentionally be damaging to Huxley's good name. More than once since the charge was made have we given citations from him that were just as anti-Christian as the one called in question. Here is another which, if it is not precisely the same in verbiage, amounts to the same: "Not only do I hold it to be proven that the story of the Deluge is a pure fiction; but I have no hesitation in affirming the same thing of the story of the Creation." Could any statement be more anti-Bible?

Apt and Pithy Statements.

Our friend, Dr. John A. Kuizenga, president of the Western Theological Seminary (Reformed), Holland, Mich., is now contributing "Editorial Comments" to *The Leader,* the denominational paper. He says something worth while: "There are gentle critics of the Bible who undertook to teach our benighted churches 'the modern use of the Bible.' They have succeeded so well that we have raised a generation of cultured people who are sure that now at last there is no use of the Bible."

More Sayings from the Same Source.

Here is something more that strikes fire from Dr. Kuizenga: "There are Christians who grow indignant if you doubt their Christianity, but seem to grow still more indignant if you try to attach any definite meaning to their Christianity. They are sure they believe in Jesus Christ, so long as you do not undertake to tell in any way what or who Jesus Christ was. This indefiniteness of their faith is the definite sign that their faith is better than yours." Of course, the writer means, "in their own estimation." Our view of the matter is, that an indefinite faith is of little value for this life or for getting ready for the life to come.

The Reason Why.

Many persons, especially young persons, may wonder why so many teachers in our great universities are either liberalistic in their religion or else are non-religious and many times atheistic. This situation may trouble some people, and lead them to think that the Christian faith is not well based in truth and reality. But let us find the real reason for this skeptical attitude. The universities are purely academic. They care only for secular learning. In their thinking they are wholly bound to the present life. They are of the earth, earthy. But Christianity is a spiritual matter; its truths belong to the spiritual realm. They can be known only by persons who have the spiritual mind and apprehension. The inspired apostle tells it all (1 Cor. 2:14): "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Where you will Find Spirituality.

If we cannot find spiritual truth and discernment in the big universities, where shall we go? We reply, To the smaller Christian colleges—selecting those that are evangelical. And why will you find spirituality in such institutions? Because they are not wedded to mere secular learning; because they do not mistake man for a mere intellectual machine; because they are not "wise in their own conceits;" because they are not one-sided in their view of man and his psychology, but recognize that he has spiritual faculties as well as purely intellectual ones; because they know that the un-

aided human intellect is not competent to discover all needed truth, and that some very important truth must be divinely revealed in order that man may attain to the highest culture and the most worth-while manhood. If you want to secure an all-round culture, go to an academic institution that recognizes the highest realms of truth as well as those that are of a subordinate character.

What is Newspaper News?

Some sentences from a writer in the *Southern Churchman* are worth repeating: "According to the old newspaper rule, when a dog bites a man, the fact is usual and normal and is not news; but when a man bites a dog, it is unusual and abnormal and is, therefore, news. Likewise, when ministers of the church behave themselves seemly, do faithfully their appointed work, and are trusted, beloved and commended, the conditions are general and usual, and therefore not news. When a minister misbehaves, or the churches are attacked and denounced, the circumstance is unusual and more or less shocking, and consequently news. And if the assault is by one who has borrowed the livery of heaven, it is special and unctious news." Just so! For that reason the Modernists, the sensationalists and assaulters of the church and Christianity so often get into the newspapers. They hand out the bizarre, and therefore furnish "news."

Something Witty.

Here is something witty enough to pass along. It is from Dr. R. A. Meek, editor of the *Southern Methodist:* "The Darwinian evolutionists are a strange lot. They grow heated if anybody denies that they are descended from monkeys, but we have never yet seen one of them hang the picture of a monkey in a group of family portraits on the wall!" Aye! Aye! Dr. Meek!

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Wayside Gleanings

It is said that the wife of an Episcopal rector in Chicago is giving dancing lessons in the church hoping "to be able to add to the parish funds through her classes."

Dr. Thomas H. Nelson, one of our Associate Editors, in his youth turned to the law and is a graduate attorney. However, after his conversion at the age of twenty-three he decided to take up evangelistic work, and became very successful. *Ram's Horn,* published and edited by Elijah Brown, was then one of our outstanding religious magazines. Those of us who were interested in religious work in those days well remember *Ram's Horn!* Dr. Brown found in Dr. Nelson the man he needed to assist him in his work, and Dr. Nelson added this editorial work to his already sufficient work. And some years later he was prevailed on to assume entire control. But soon overwork compelled Dr. Nelson to seek rest and quiet. His health is now restored and he is ready to accept service to conduct evangelistic campaigns wherever the Spirit may call. His address is, 2325 75 Court, Elmwood Park, Ills.

Our Associate Editor and Book Reviewer, Dr. Leander S. Keyser, was invited in February to deliver several addresses at Taylor University, located at Upland, Indiana. He delivered five addresses in all, at all of which there was a fine attendance. He was delighted with the university, as well as with the cordial reception he received on the part of both the faculty and the student body. The institution has a fine faculty of real scholars and of true evangelical Christian faith and character. Its curriculum includes all the courses of an A grade Liberal Arts college. It has an excellent physical equipment in the way of buildings and a productive farm. Dr. Keyser writes us he found the spiritual atmosphere of the school decidedly refreshing. The young men and women of the school behaved themselves in all respect like Christian young people, coming out in large numbers to the lectures and paying the speaker the most respectful attention. Those who desire information regarding Taylor University should address the genial and able president, Dr. John Paul, Upland, Ind.

Two Frenchmen made man's deepest electrical probe into the earth—30 miles—and reported their surprise at failure to find the high temperature and hot rocks expected. Except for reading the messages of earthquake waves, this electrical probe was said to be the deepest exploration man has yet made by any method. They applied an electrical current to the ground at two points with bare electrodes. The ground completes the circuit and shows resistance to passage of the current. They claim they can measure the resistance and thereby get a broad picture of the shape, nature, and temperature of the rocks beneath, because the amount of resistance depends upon the character of the crust. The depth of measurement being about one-quarter the distance between the two electrodes on the surface.

Uncontrolled emotions, rather than overwork, produce disease and nervous breakdowns, says Dr. Charles P. Emerson, Professor of Medicine. We knew this long ago! But it is good to have an authority like Dr. Emerson agree with us! Read what he says: "None of us really overwork mentally or physically, but we keep our emotions under high tension, which cannot but fatigue the organs through which the emotions express themselves physically, and as a result we require the violent stimulation of jazz, the impressionist's art, rhymeless poetry, and raw whisky. . . The high tension emotions of modern life are definite factors in the causation of a number of diseases, including diabetes, goitre, digestive disturbances, high blood pressure, thyroid conditions, and disturbances of the functions of vital organs."

The oriental representative of the Society of Gideons, Capt. M. L. Swinehart, recently sailed from Kobe, Japan, for the purpose of placing Bibles in every hotel from Yokohama to Suez.

Mr. and Mrs. Henry Ford are disclosed as donors of $1,000,000 group of four buildings at the famous Berry Schools, in Georgia, for mountain boys and girls, founded 28 years ago by Martha Berry, daughter of a farmer.

The first encyclical issued by Pope Pius XI in 1930—on the subject of Christian education of youth—was written in Italian instead of Latin. The pontiff said that in the education of children the church has the first share, the family the second, and the state the third.

The Utah Gospel Mission has been doing urgent work among Mormons for 29 years, but with almost constant shortage in men. They have had 430,000 at our meetings, have made 443,000 home calls, have used over 36 million pages (nearly 26 tons) of special printed matter, have sold and given 41,000 Bibles, etc., traveled equal to six times around the world in doing the work. They need perhaps six new men to begin next summer—strong, faithful, sacrificial, of any effective age who can stay at least one year, and if possible with support only for personal needs, including travel. Anyone interested should write, with all details, to The Utah Gospel Mission, 9277 Amesbury Avenue, Cleveland, Ohio. Endorsed by the Home Missions Council of New York.

A quota of $50,000 is being raised in the United States as part of a "John Bunyan Fund," the income of which will be used to meet the demand for copies of "The Pilgrim's Progress" in English and other tongues, especially as they are called for by missionaries.

The long and acrimonious controversy between the family of Gen. Bramwell Booth and the Salvation Army came to an end when a British court ordered that all property of the Salvation Army in the United Kingdom be transferred to Gen. Edward J. Higgins, head of the new regime. Before his death Booth wrote down the name of the person he desired as a successor and sealed it in an envelope. This envelope was burned unopened in a lawyer's office in London in the presence of three high officials of the organization. Nobody knows whose name it contained.

Delicate little female figurines and the clay image of a flying bird, believed to be the idols of the ancient race whose doings disgusted Noah, and, according to the Bible, provoked God into causing the flood, have been unearthed in the ruins of Ur of the Chaldees, according to a report of C. Leonard Woolley, field director of the joint expedition of the University of Pennsylvania Museum and the British Museum.

There also have been discovered the remains of a prehistoric factory and the copper figure of Rim-Sin, one of the Sumerian kings who lived about 1900 B. C. The supposed idols were found deep in the soil under the ancient city of Ur, associated with the thick layer of mud deposited by the deluge. Mr. Woolley said that a depth of 56 feet has been reached below a level which, "by a conservative estimate," is dated 3200 B. C. "Outstripping calculation in centuries," reads the report, "we have to deal with the very beginning of man's settlement in the river valley." In the lowest levels they found objects of a different sort, painted clay figurines of women grotesquely modeled on an archaic convention. "Too delicate to be dolls, these queer, slender figures, as also one of a painted bird with outspread wings, must be connected with the religion of the race which inhabited Ur before the flood," Woolley's report reads.

The archaeologists have been digging downward with the determination of finding the city's lowest level, the virgin soil on which the first settlers put up their houses. They have almost reached it. They have pierced trial shafts through the remaining soil beneath their feet, bringing up pottery fragments and other evidences of human occupation for a little space, then nothing but clean sand, into which the shafts have been driven to a point two feet below sea level.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11,R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

When men truly love God they love all that He loves. That is what makes "Peace on earth and good will to men."

He alone is wretched who never learned to love, and millions are not quite enough unless we've learned to give.

No man in the hour of death ever regrets his faith in God's Word or the sacrifices he has made for the cause of Christ; but many a man did then and will eternally regret his failure to do both.

Though we long for clear skies, showers come only from the clouds.

A strong sense of guilt places a telltale tongue in the cheek and intelligence understands that silent voice.

I learned in Texas that rattlesnakes are more merciful than men; for the viper warns before it strikes, but men with guns reverse this order and the bullet pierces before the report is heard.

Much of our present enjoyment is more prospective than actual; we are happy in viewing an auspicious future which might betray us into coequal misery.

A boundless benevolence and a sympathetic love are the greatest possession that any one can have.

The glorious hope of life beyond inspires the best activities in the present life; and he who lives to live again shall never die.

Much of our history is being made today by hoodlums rather than by heroes and the cities' news is a record of terror. We must either have a true religious revival soon or a red and ruinous revolution.

Great afflictions, trouble and losses are educational agencies to intelligence and a truly heroic soul will always be bettered thereby.

The sea gulls are said to pick out the eyes of the big mother fish in the shallow spawning beds; then the helpless fish flounder around and die and the gulls devour their carcasses at will. Thus the devil uses big sinners who disobey God until their light becomes darkness and they flounder helplessly until he devours them.

It is far better to be wise than learned, for wisdom reveals the best use of the knowledge we have, and without it a man may have all kinds of knowledge but the knowledge of how to use the knowledge he has.

Disinterested love and kindness are traits of soul beauty and far outweigh any attraction of face or form.

Real benevolence is a word that embodies all grace and virtue and makes its possessor almost equal with the angels.

The way to find the height of a great tree is, at the right hour to measure its shadow on the ground; and the way to find the real greatness of men is in measuring the extent of their influence for good in the earth.

The development of virtues in youth is like setting out an orchard that in old age will produce abundant crops of luscious fruit.

A smile is worth a thousand frowns and it cystalizes into a beauteous facial attraction later on, but the continual frown not only developes a surface wrinkle, but it eventually sinks into the soul and makes a misanthrope.

Love is a language that even the deaf can hear, the dumb can speak and the animals can understand.

Light and learning are lunar qualities and come from the brain; but heat, hope and happiness are solar properties and come from the heart. The brain is said to be the whitest of all our internal organs and the hearts the reddest, and all that comes from these sources are tinctured with the hue of their birthplace. Therefore let the heart speak and all men will hear.

If men complained more of their hearts and heads and less of their memories they would be nearer the facts in the case.

If you have no good reason for doing or saying a certain doubtful thing, that very fact forms one good reason for not doing or saying it.

The attorney who for a long period indiscriminately defends both the wrong and the right, loses his sense of justic thereby. Then I suppose he may be called "A great criminal lawyer."

What a premium God has placed on virtue and a negative tariff on vice, by making the virtuous actions that here and now produce our pleasures and our profits both, to be conducive also to our heavenly enjoyments and our rewards as well.

Where money rules both morals and the man are dead.

They who put their money in a trust generally put their trust in the money, and where men make money their god, a jealous God generally transforms it into a devil.

The materialists say that the body is the man; yet the body is composed of about nine-tenths water, and water is almost pure gas. That's what's the matter with these gaseous evolutionary materialists, according to their own admission.

Some men have just enough religion to make them sour and grouchy. The real salvation of Christ would sweeten up and "preserve" all such.

Crime and corruption are becoming so rampant in our big cities that soon, like China, the government will have to compromise with the bandits, bombers, bootleggers and outlaws and use our taxes to fee them for the privilege of letting us have peace and safety. In some instances we are doing that now when we pay our politicians and policemen.

Sweet music is a magic medicine to both the melancholy mind and the morbid morals.

Let all friends and pleasures, hopes and treasures, go if thereby divine wisdom comes. Where this is so we are the richer for our poverty and the gainer for our loss.

There are some learned lunatics and educated ignoramases in professors' chairs today, who in criticising the Bible prove they are ignorant of their ignorance. About the real character of that book, they don't know anything; yet they don't know that.

A broadly benevolent disposition is both a fortune and an education in one.

Great sanctity of suffering is born, but the pearl is worth the price.

Sound science is the coffin of many a fond illusion.

We should find fault with no man's religion until we can find out how much worse he would be if he had none.

An unscriptural liberalism is as great a foe to true religion as a severe intolerance or a senseless superstition.

Sweet memories bring back golden days and dear departed friends. In this, memory forms the fitful youth of old age.

Indolence and sensuality are the parents of more than half the troubles of humanity.

I owe much to that tiny black slave which I carry in my vest pocket, *i.e.,* my lead pencil.

He who sows love, smiles, kindness, goodwill and helpfulness will never repent of the harvest.

Even in some churches I have known folks who loved like the wolf loves the lamb, or the hawk the chicken. They had abundance of Judas kisses—kisses that stung like the eagles beak on the rabbit.

Theoretical religion, like theoretical knowledge, is a mere negation and will save nobody.

Knaves and bootleggers fatten on the folly of fools and the former are co-existent with the latter.

Uncharitable criticism is born of jealousy and inferiority.

In reality a finished education is a post mortem possession.

Idiocy is not far away when indolence is a pleasure.

I say to young folks, ask questions, don't be ashamed of your ignorance, or fear to be called green. While things are green they are growing, when they get ripe they get rotten. Don't know it all too soon.

Every man who loves God and respects himself has a tendency to think well of his neighbors, but there is something radically wrong with the person himself who believes everything bad about every one else.

THE ARENA

The Atonement of Christ

By Professor Carl Ackermann, Ph.D., Columbus, Ohio

THERE is no doctrine of the Scriptures that receives more widespread attack by so much of the theology of the present day as the doctrine of the atonement of Christ. The whole field of modernism is its enemy. It really ought to occupy the chief place in the enumeration of the doctrines of the Christian religion, because it is the very heart of the Gospel, the central truth of Christ's redemptive work. So important it is that with its rejection the whole edifice of saving truth must crumble and fall.

WHAT is its Scriptural basis? The word atonement signifies to bring into agreement. On this perhaps all who use the word agree. But there are two fundamental types of conception of the doctrine through the history of theology around which all theories of the atonement find their anchorage. The one is the subjective view of moral influence, the other the objective view of vicarious satisfaction.

These two views were presented by two theologians of the Middle Ages. In the eleventh century Anselm, in his famous book *Cur Deus Homo,* developed the theory of the objective view of vicarious satifaction rendered in the death of Christ. A little later the rationalist Abelard taught the subjective theory that the death of Christ is simply a revelation of God's infinite love, which revelation awakens in us love to God in return. The orthodox Church has followed the doctrine of Anselm because she believes it to be the doctrine of the Bible.

When we now come to look for the Scriptural basis of the atonement in the Bible itself, we find so much material that in a paper like this nothing more than a mere outline can be presented. It is taught in both the Old and New Testaments, the former being basic for the latter.

The chief Old Testament word used to express the idea of atonement is the verb *kaphar,* which Gesenius rendered "literally to cover over, with the purpose of hiding, blotting out —expiation, ransom, redemption." In the old covenant atonement was made by sacrifices: an innocent life was sacrified for a guilty one. These sacrifices were signs or types of spiritual realities and seals of spiritual blessings. However, the sacrifices were not simply expressions of religious feelings, but institutions of God in which were prefigured the great sacrifice of Christ in the new covenant. The blood offered on the altar was to be an atonement for the souls of the people by reason of the fact that in the blood there is the life (Lev. 17:11). This thought is presented to us very fully in the prophetic picture of the suffering Saviour as given in the fifty-third chapter of Isaiah.

In the New Testament a number of words are used to set forth the doctrine:

Sacrifice—"Jesus offered once for all himself a sacrifice for sin" (Heb. 7:27. Also Heb. 9:26; I Cor. 5:7). In each of these passages, the thought is present that Jesus Christ suffered and died, offered Himself for the sins of men.

Offering—"Christ also hath loved us, and gave himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2).

Ransom—"Even as the Son of man came to give his life a ransom for many" (Math. 20:28). "Who gave himself a ransom for all" (I Tim. 2:6).

Propitiation—"Jesus Christ the righteous is the propitiation for our sins" (I John 2:2).

Redemption — Deliverance effected by purchase. "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

Reconciliation—Christ is "the high priest to make reconciliation for the sins of the people" (Heb. 2:17). The priest of the old covenant offered the blood of an animal for a reconciliation with God; Jesus offered His own blood.

Atonement—While the word appears a number of times in the Old Testament, it appears but once in the New, in Rom. 5:11: "Our Lord Jesus Christ, by whom we have received the atonement."

The different words we have mentioned occur many times in the New Testament and are used both by Christ and the apostles. Christ again and again interprets his mission as atoning in its character. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" are His own words (Math. 20:28). On the meaning of the word "ransom," Dr. Driver says, in Hasting's *Bible Dictionary,* "Ransom is a propitiatory gift, but restricted by usage to a gift offered to propitiate or satisfy the avenger of blood, and so the satisfaction offered by a life." Christ emphasizes it again in His last will and testament, in the institution of the Lord's Supper: "This is my body given for you . . . my blood shed for you for the remission of sins."

The testimony of the apostles by inspiration only more definitely and fully formulates what the Saviour said of Himself. Without going into detail we may say that from the book of Acts through to the book of Revelation, the doctrine underlying all teaching is the doctrine of the atonement. Only a few passages are indicated here: Eph. 5:2; Rom. 3:25; Rom. 5:6-8; Rom. 4:25; II Cor. 5:21; Gal. 3:13; I Pet. 1:2,19; I Pet. 2:24; Heb. 2:14; 9:14; 9:28; 10:5-10; I John 2:2; 4:10.

There is certainly abundant Scriptural basis for the doctrine of the atonement. Everywhere the conception of the Christ is dominated by the thought that He is the propitiation for our sins, and as such is the Saviour of the world.

WHY was the atonement necessary? First fallen man needs an atonement. If there had been no fall, the situation would be different. Then there would be no estrangement and, of course, no atonement woud be necessary. But by the fall sin came into the world, and the relation between God and man was changed. When man was created and was placed in the garden of Eden, God made known His will to him and planted the law in his heart. He was created in the image of God in righteousness and holiness, knew the will of God, and had power to do what the Lord demanded and to leave undone what was forbidden. If this condition had continued, I repeat it, no atonement would have been necessary. But our first parents permitted themselves to be seduced by the devil, and as a result the curse of God fell upon them and they became spiritually dead. They realized it too, for they hid themselves from the face of God. A condition of real estrangement from God had come to man and of helplessness to do anything that is pleasing in His sight. Sin had come into the world, and if man was not to go down to eternal death, some way of escape must be found. Here the necessity of the atonement becomes manifest, in man's urgent need.

Of course where the sinfulness of man is made light of, such a necessity is not felt. Where sin is looked upon as simply a matter of man's development, "a remnant of the brute stage," or that it is wholly a matter of certain natural propensities which can be overcome gradually from generation to generation until they are altogether wiped out; where such and like views are held, as we find them in much modern theology, man's sin did not bring about the necessity of the atonement.

The Scriptures, however, do not conceive of sin in such a superficial way. Divine revelation presents sin to us as a thing that came to man from the outside and led to his fall. It is a crime against God, hideous in the extreme, and cannot for one moment stand in the presence of God nor escape His righteous judgment. Where sin is recognized in all its hideousness, and is not sugarcoated over or gotten rid of by selfrighteous systems of theology, we cannot but feel the necessity of the atonement. Either the human race must perish eternally or be redeemed from this penalty by the working out of some kind of satisfaction by a power outside of man, a power no less than the Son of God Himself. "An infinite guilt originated from the sins of the entire human race, inasmuch as it was directed against the infinite justice of God. An infinite God had been injured, and therefore an infinite price was demanded" (Gerhard).

IN the second place the righteousness of God made an atonement necessary. The entire human race has sinned, has thereby offended its God, provoked Him to anger, and enkindled His wrath against us. Luther said that the consequences of sin are that "God is thereby most deeply offended and moved to temporal and eternal punishment."

How now is this wrath, this enmity to be done away with, to be removed? Some would tell us that "by virtue of His supreme will alone, He can freely and entirely remit the guilt and penalty of sin." He can do this, they would say, because He is Lord of all. Yet in order to discourage the sinner in going on with his sin, Christ is permitted to suffer as a warning to the sinner. Others would tell us that "the sufferings of Christ on the

cross were simply a transcendental display of divine love, and that when men see this display of God's love for sinners, their hearts are thereby melted and they are moved to forsake their sins." This last view is a very widespread one in the circles of liberal thought.

But again these views are not the teaching of the Scriptures. They imply and involve a misconception of the moral nature of God. God is holy and righteous, and that holiness and righteousness must be satisfied before He can look upon the sinner in any other light than as an enemy. He is truth and justice itself, and when He said, "Thou shalt surely die," it was necessary that both should be satisfied before He could embrace the human race in the arms of His mercy. It is incompatible with God's righteousness that He should without punishment forgive men their sins and relinquish His wrath together with its consequences. It is incompatible with His holiness in consequence of which He hates evil. It is incompatible with His truthfulness for, as already stated, He had declared punishment against transgressors of the law.

The enmity between man and God on account of man's sin cannot be removed unless God, the offended one, is in some way completely satisfied. If God is to enter into fellowship again with man, the debt of sin must be paid. In the atonement God Himself has made this possible. It is made possible for Him not to violate His righteousness and holiness and yet to manifest His love. In fact the atonement is grounded in His love and is the fullest manifestation of that love. We must not separate the attributes of God from each other and permit the one to undo what the other must require. God is consistent in His dealings with the children of men. In carrying out the plan of salvation, He exercises His justice, mercy, and love. The atonement was necessary to satisfy His righteousness and to manifest His mercy and love.

WHAT are the essential characteristics of the atonement? First, the atonement was mediatorial in its character. When trouble arises between two parties by an offence on the part of one of them, a third party may step in and attempt to bring about a reconciliation between them. Somewhat along this line the Scriptures represent the work of Christ. He is the mediator between God and man. "There is one God and one mediator between God and man, the man Christ Jesus" (I Tim. 2:5). On the office of a mediator Luther said: "A mediator is not a mediator of one, because the name mediator is applied to him who mediates between the offended and the offender . . . Christ put Himself between these two (God and man) who are entirely different and separated by an eternal gulf. . . Therefore, he is not the mediator of one part but of two, which were disunited in the extreme."

A mediator, then, treats with both parties, the offended and the offending; but he must first deal with the offended. This party has the right to demand certain things of the offending party and to insist that his demands be met. Such is the situation in the relation between God and man. Man is the offender, God is the offended party. Anyone who is to act between the two must first of all satisfy the demands of God. These demands were issued in Eden and are in perfect accord with the attributes of God. The mediator, Christ Jesus, must satisfy these demands before the mercy of God can flow down upon the sinner. Hence the need of the atonement.

To accomplish this work, the atonement must also be substitutionary, vicarious, in its character. The law demanded perfect fulfilment and said that, if man failed in this, eternal punishment would be his portion. Man did not meet the test, and an infinite debt of eternal suffering has been piled up against him. There is but one infinite Being against whom we have sinned. In His counsel alone can relief be found. His plan decreed that the Son, the second person of the Godhead, should become man's substitute. "The Word (*logos*) was made flesh and dwelt among us" (John 1:1). While becoming man Christ did not lay away His divine nature, but kept it and so became the God-man, two natures in one person. Just how this could take place is a mystery, a mystery of godliness, as Paul calls it: "Great is the mystery of godliness: God manifest in the flesh" (I Tim. 3:16). Mystery as it is, however, we believe it, for it is attested by the Word of God. It has accordingly been the confession of the Christian Church from the earliest time: "I believe in Jesus Christ, his only-begotten Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary." This unique being became our substitute.

He became such by what the Church has designated as His active and passive obedience. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5:19). "Though he was a Son, yet learned he obedience by the things which he suffered" (Heb.

5:8). "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:8). Jesus Christ was obedient to the Father, placed Himself in our stead, and did for us what we could not do.

Christ did not come into the world to do away with the law but to fulfil it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill" (Math. 5:17). During His whole life He carried this out so that He could near its close challenge his enemies and say: "Which of you convicteth me of sin" (John 8:44). He knew no sin (2 Cor. 5:21), in him there was no sin (1 John 3:5), he had never committed a sin, neither was guile found in his mouth (1 Pet. 2:22).

But Jesus Christ as our substitute also took upon Himself the penalty due to sin. Right at the beginning of Christ's ministry, John the Baptist directed his followers to Jesus as "the Lamb of God that taketh away the sins of the world." During His whole ministry, Christ pointed forward to His sacrificial death and laid chief stress upon it. Had He not suffered death as the penalty for sin, the satisfaction would not be complete. Therefore, "the apostles specifically ascribe the atonement to Christ's death (Rom. 5:10; 1 Cor. 15:3), his cross (Eph. 2:16), and his blood (Col. 1:20). This was the culminating point of the offering, the final test of its completeness, the signal victory over Satan's power, the price paid for salvation, the moment which appeases the guilty conscience" (The Lutheran Cyclopedia). The night of the betrayal and the day of the crucifixion were the crowning point in his atoning work. "He humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:8).

IN the next place Christ was not compelled to do this work by some extraneous power—He became the sacrifice of His own free will. When the multitude with swords and staves came out to meet Him and take Him captive, He gave Himself freely. And when on the morrow He was tried before Pilate and was told by him: "Knowest thou not that I have power to crucify thee and have power to release thee?", Jesus answered: "Thou couldest have no power at all against me except it were given thee from above" (John 19:10, 11). We have here a clear expression of His willingness to suffer and die. Because He was God and possessed all power in heaven and on earth, He could easily have avoided all the ignominy and shame that was heaped upon Him and the suffering that He experienced upon the cross. But He had taken it upon Himself to be our substitute, and so He bore all of His own free will.

As a result of the substitutionary work of Christ, He has reconciled us to God and gained for us forgiveness of sins, life, and salvation. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 2:19). Luther expressed this thought so well in his explanation of the second article of the Apostle's Creed: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death."

By these Christ rendered satisfaction and effected a reconciliation which proceeds from God to man, turns the peace of God to the sinner and makes possible the sinner's approach to God. "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand" (Rom. 5:1, 2).

In the atonement Christ embraced all mankind . The Father's plan was expressed by the Son when He said: "God so loved the world that he gave his only begotten Son" (John 3:16). "I, if I be lifted up, will draw all men unto me" (John 12:32). The apostles in their epistles also state this fact freely. "Jesus Christ is the propitiation for our sins; and not for ours only, but for the sins of the whole world" (1 John 2:2). "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life" (Rom. 5:18). These passages are so clear that there can be no mistake in their meaning. Jesus accomplished His work not merely for a part but for all mankind. It would be a comfortless thought if Christ had died for only a few, and hence only these had hope of salvation. "That God so loved the world in its fall and guilt and shame as to resolve to save it, that from eternity there issued the decree which was to circumvent sin and death, and that all are called upon to repent, believe, and be saved through the offer-

ing of our Lord Jesus Christ—this is the great blessed truth of the atonement" (Remensnyder, *The Atonement and Modern Thought*).

BEFORE closing this paper, I feel that I should at least call attention to a few of the false views of the atonement prevalent at the present time. Incidentally I have touched upon some. It is rather strange that a doctrine that in the Scriptures is given such prominence in the plan of salvation should be so bitterly assailed.

One prevalent view is the so-called "moral theory" according to which the claim is set forth that the vicarious theory is immoral. The claim is set up that to let the guilty escape and punish the righteous encourages sin and is therefore immoral. It is presented by Horace Bushnell in these words: "No governmental reasons can justify even the admission of innocence into a participation of frowns and penal distributions. The eternal, unmitigable distinction between innocence and sin make it impossible to suffer any commutation, or any the least substitution of places between the righteous and the guilty." Also by Martineau: "The transference of guilt from one individual to another, standing on the same plane, involves a contradiction of the first principle of morals" (*Theories of the Work of Jesus*, p. 479).

Those who advocate this theory, of course, go counter to what, as we have seen, is the clear teaching of the Scriptures. It has been properly said that "the apostle Paul does not raise the question whether it is possible for one to assume the responsibility of others in this way; he assumes (and the assumption is common to all New Testament writers) that the responsibilities of sinful men have been taken upon himself by the sinless Lamb of God. This is not a theorem he is prepared to defend, it is the Gospel he has been given to preach" (Denny, *Death of Christ*, p. 99).

In addition, however, advocates of this theory run counter to a principle of sacrifice that runs through the whole course of nature. Henry Drummond wrote: "There is no reproduction of plant, animal, or man which does not involve sacrifice for others. All that is moral, and social, and other-regarding has come along the line of this function. Sacrifice, moreover, as these psychological facts disclose, is not an accident nor an accompaniment of reproduction, but an inevitable part of it. It is the universal law and the universal condition of life." Why should this principle be immoral in the higher realm of the spiritual?

A second view is the so-called "theological" view, and is presented by Channing in these words: "Did I believe that not the least transgression, not even the first sign of the dawning mind of the child, could be remitted without an infinite expiation, I should feel myself living under a legisation unspeakably dreadful, under laws written, like Draco's, in blood; and instead of thanking the sovereign for providing an infinite substitute, I should shudder at the attributes which render such expedient necessary. Do you mean that the great God, who never changes, whose happiness is the same yesterday, today, and forever, that this eternal Being really bore the penalty of my sins, really suffered and died? Did God take into union with Himself our nature, *i.e.*, a human body and soul, and did these bear the sufferings for our sins, and through His union with these God may be said to have borne them Himself?"

In the holding of these views, the difficulty undoubtedly lies in the fact that human reason and not divine revelation is made the guiding principle and presents the stumbling block. Human reason cannot conceive such a plan as is presented to us in the Scriptures. And when reason is made the test of what God in His wisdom did for our redemption, it cannot but go astray, and, therefore, refuses to accept the doctrine of the atonement. Whenever and wherever rationalism has held sway ever since the days of Abelard, there objection has been raised to this central doctrine of our holy faith.

The forms in which these two views have manifested themselves are legion. It is beyond our province to enumerate them. Rather is it for us to hold fast to the form of sound words which we have learned in faith and love which is in Christ Jesus. (2 Tim.1:13.) In this we shall find safety, in this we shall find hope, in this we shall find salvation.

I cannot close this paper better than to quote the words of an eminent Presbyterian divine of a generation ago, Dr. Theodore L. Cuyler: "This age of ours, with all its mechanical inventions and its increasing mammon-worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and the telephones, and all the universities, with their boasted achievements in scholarships, have not yet outlived Calvary and Pentecost. Human nature has not changed; human sinfulness and sorrows have not changed; the Word of God has

not changed; the precious promises have not changed; and what fallen man needed to lift him Godward nineteen hundred years ago he needs today. Stick to the old Gospel. When God gives you another, preach it, but not before."

Modernism or Biblicalism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 7—Modernism and the Resurrection.

ACCORDING to the Scriptures, Christ for the sake of all mankind "died and rose again" (2 Cor. 5:15). "It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. 8:34). God "raised him from the dead and gave him glory, that your faith and hope might be in God" (1 Pet. 1:21). As the glorified Jesus Himself said: "I am the first and the last and the Living One; and I became dead, and behold, I am alive unto the ages of the ages" (Rev. 1:17, 18).

The early disciples positively proclaimed Christ's resurrection. They kept it emphatially to the fore. And their hearers knew that they referred to a literal, bodily re-living. They talked of one Jesus who, though He "was dead," yet they proclaimed "to be alive" (Acts 25:19; see 1:22; 2:24-32; 3:15; 4:2, 10, 33; 5:30; 10:40; 13:29-37; 17:3; 26:8, 23).

To the acute, dialectical minds of his philosophical Athenian auditors, Paul announced the coming of a day of world-embracing judgment. This he did on the divinely-given assurance that God had "raised him (Christ) from the dead." But when those cultured, philosophically informed Greeks "heard of the resurrection of the dead (which they knew referred to a bodily uprising), some mocked" (Acts 17:31). And the mockery still goes on. It has been hard for the self-sufficient natural man to rise to the height of so wonderful and supernatural an event. Moreover, the mockery goes not on entirely outside the pale of the nominal church. For many church members, even church leaders, are among the mockers.

Nevertheless, the bodily rising of Christ was (or is) a saving necessity. As He Himself, in view of that coming event, said: "Because I live, ye shall live also" (Jn. 14:19). He "was delivered up for our trespasses, and was raised for our justification . . . For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 4:25; 5:10). Its redemptional importance is evidenced through the emphasis put upon it by our Savior himself (Mk. 8:31; 9:31; 10:33, 34; 14:28; Lu. 24:46; Jn. 2:19-22), as also by the large space given to its historical occurence in the four gospels, in Acts, in 1 Cor. 15, and elsewhere. Furthermore, belief in it is essential to salvation, as we read: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain . . . if Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:12ff.).

But how talks Modernism? To put the matter plainly, we say that Modernists talk more like credulous believers in ghosts and sprites and spooks and banshees and hobgoblins than like believers in Divine Revelation. They talk more like ancient heathen necromancers and modern ungodly spiritists than like Christian believers. For, as a usual thing, they opine that if anything of Christ was alive after His death and appeared to His disciples, it was *not* what the Biblical records declare it to be, viz., His bodily presence. Rather it was His ghost; some unhistorical and bodiless apparition conjured up in the credulous minds of unbelieving men, instead of the Bodily Being concerning which the records speak. Indeed, the physical nature of Christ's resurrection is emphatically and categorically denied.

Christ's "bodily resurrection, His mediation and intercession at the right hand of God," were among the things to which Dr. A. W. Slaten could, when questioned, "answer only No" (*Thrice-A-Week World,* Dec. 20, 1922, p. 2). In the BIBLE CHAMPION for May, 1928, Dr. W. J. Robinson quotes F. L. Darrow: "But there is nothing hinted about a physical resurrection." This receives from Dr. Robinson this

ungent comment: "Every bright Sunday School oy knows no other resurrection than a physical s 'hinted about.' Modernists think they believe n some kind of persistence after death and so hey 'hint at a spiritual resurrection.' Was a pirit ever crucified, pronounced dead, and uried?" (p. 279).

Dr. Percy Gardner, in the work previously ited, inclines to the idea of a spiritistic ap- earance of Christ. Though "in the first age he physical resurrection of the Savior was val- ied as a proof that the bodies of His followers lso would physically rise from the grave;" hough "this conception dominated the hopes nd the imagination of Christians all through he dark ages and down to modern days;" hough "the compilers of the Articles insisted hat Christ 'took again His body with flesh, ones and all things appertaining to the per- ection of man's nature';" yet it is deemed that ot "many instructed Christians" believe in an ctual bodily rising. It is considered "far more onsonant to modern thought . . . to revert to he Greek doctrine of the natural immortality f the soul." Though this writer deems it cer- ain "that the apostles believed their Master to e with them in spirit," yet "as to the exact ature" of their communion with said spirit, hat was doubtful; but it seems "not impossible hat more exact studies (not of God's Word, ut) of the phenomena of spiritism may at ome future time give us better opportunities of orming theories" (p. 45ff.).

Again and again have we seen it set forth hat Christ, after death, was merely a spirit or host; that His appearances, when they were eal at all, were altogether of a spirit or phan- asmal nature; as, *e.g.,* Skrine's The Survival of esus; *sur*vival, remember, not *re*vival, as the Bible teaches, and as is necessary to remove it rom ordinary heathenistic conceptions and su- erstitions. Yet these men would doubtless be ffended if accused of being signally superstti- ious, as believers in ghosts and such like ilk. Yet this is exactly their position, intellectual nd otherwise—and this after all their boasting f superior knowledge, of advanced scholarship nd their following of scientific methods and ndings. Yet it is a case of sheer superstitition, hat is all. They have absolutely *nothing in he line of fact* upon which to base their utterly aseless theory.

Our Risen Lord took special pains to correct ll impressions that He was a mere spirit, or ap- arition. His disciples, being but weak mortals s are we all, were themselves frightened and confused relative to what it was that appeared to them. So, one one occasion, though it was Jesus "himself (who) stood in the midst of them," yet "they were terrified and affrighted, and supposed (as Modernists still do) that they beheld a spirit." But to preclude all possibility of again "supposing" such a thing, "he said unto them, Why are ye troubled? and where- fore do questionings arise in your hearts? See my hands and my feet, that it is I myself; for a spirit hath not flesh and bones as ye behold me having. And when he had said this, he showed them his hands and his feet." And then, as though to make assurance doubly sure, he took and ate solid food in their presence (Lu. 24: 36-43).

As to Thomas the Doubter, who simply would not believe on ordinary evidence, the Master convinced him when he said: "Thomas, reach hither thy finger, and see my hands; and reach thy hand, and put it into my side; and be not faithless, but believing" (Jn. 20:24-29).

In later years His disciples referred to these ocular and tangible proofs of His physical pres- ence. Thus Peter spoke of himself and others as witnesses "who ate and drank with him after he rose from the dead" (Acts 10:39-41). And it is thought that John included post-resurrec- tion experiences when he spoke of Christ as One whom they had seen and heard and handled (1 Jn. 11-3).

Not once during all the history of revela- tion's processes did a human disembodied spirit ever make its appearance, not even in the case of Samuel. And all belief in and intermeddling with such suppositive spooky visitants, as well as all practice of occult arts for the purpose of raising familiar spirits,—these in Israel were divinely interdicted. Yet round about them all the time were other peoples who believed in such things and who practised the arts of ne- cromancy, superstitions that befooled and be- fuddled and led astray many Israelites. Yet to the latter God's Word had spoken thus: "Turn not unto them that have familiar spirits, nor unto the wizards; seek them not out to be de- filed by them; I am Jehovah your God." "And the soul that turneth unto them that have fa- miliar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul and will cut him off from among his people." "There shall not be found with thee any one that useth divination, one that prac- tiseth augury, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these

things is an abomination unto Jehovah; and because of these abominations Jehovah thy God doth drive them out from before thee" (Lev. 19:31; 20:6; Deut. 18:10, 11).

Even Saul, who once had obeyed the divine commands in these matters and "had put away those that had familiar spirits, and the wizards, out of the land," yet afterwards did himself fall into this devil's trap—to his ruin (1 Sam. 28; 1 Chron. 10:13, 14). In our own time, however, in these advanced days of which we are so proud and of whose superior knowledge some so vaingloriously boast, in these days of unprecedented enlightenment, we have the most illuminated of the illuminate (the Modernists) discountenancing the power of God as revealed in the historic fact of bodily resurrection while in its place they accept the wild, utterly unfounded surmises concerning returning ghosts and apparitional appearances. Even the blessed Son of God in his God-raised "indissoluble life" (Heb. 7:16; Rev. 1:18; Rom. 6:9), they have degraded to a returned disembodied spirit —and would prove their wild and blasphemous guess by an appeal to spiritistic phenomena.

Superstition and ignorance deal in *ghosts.* God and revealed knowledge deal with *men.* "But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (1 Cor. 15:20-22).

There is absolutely no valid reason for disbelieving the bodily re-living of Christ. That momentous event has frequently been affirmed as the best attested event in ancient history. But so biased can the sinful heart of degenerate humans become that it positively refuses to accept evidence when it goes contrary to what they wish to believe. As J. L. Scott said years ago: "The evidences of the resurrection of our Lord would be accepted as overwhelming, were it not that the event is miraculous—*i.e.,* is contrary to the ordinary course of nature as usually observed. That one who has died should return to life upon earth is so contrary to the observed order of things, that there are many who will not allow that any amount of evidence can make it credible" (*Preacher's Magazine,* 1895,p.496).

This unbelieving attitude seems to be, as says Dr. R. S. Moxon in his book entitled Modernism and Orthodoxy (1924), "the veriest prejudice of criticism which approaches the question in a spirit prepared beforehand to repudiate evidence on grounds of *a priori* assumption. The fact of the empty tomb appears to be as indisputable as any fact of history" (p. 152). Again: "All the evidence points to the fact that the post-resurrection appearances were real and not subjective. . . Had the appearances not been real, they would never have formed the basis of a doctrine radically different from the prevailing belief in the immortality of the soul—a belief which recognized the possibility of psychical appearances after death, for such stories were widely current at the time.—The fact is that the attempt to refute the traditional view of S. Paul's belief in the bodily resurrection of Christ is due to failure of historic instinct. The critic tries to read into the thought of the first century his own doubts and pre-suppositions, and in so doing is compelled to do violence to the clearest and most cogent historical evidence. The great mistake of certain phases of Modernism is to suppose that, if it can only get back far enough into Christian origins, it must find there the reflection of its own philosophy" (p. 158f.).

If one really loves the truth and if the truth is what he is really after, and if at the same time he has a mind capable of being convinced by proper evidence, it then seems certain that candid investigation will show irresistibly that Christ's resurrection in a strictly bodily sense is a sound historical fact. But if one is so hopelessly biased and uncandidly prejudiced that he does not want the truth, then it is no wonder that he is given over to spooky superstitions. And concerning this matter of our Lord's after-death life, we have seen no special indications that Modernists want the truth. Evidence here counts with them for virtually nothing. On the other hand, the so-called evidences for evolution (that have been answered again and again), these they accept with avidity and apparently without investigation. For it all agrees with their crass and unbelieving ideas concerning the supernatural. Having determined beforehand that God does not intervene in his own world, having pre-determined that all things move on the low plane of natural law with no possible break therein, all evidence for God as doing anything directly is thus arbitrarily precluded. Naturally, therefore, their minds move altogether on the low level of the natural and the carnal. They never do, they never can when so swayed, move anywhere else. Thus are they bound down to the low limits of that wisdom which James calls earthly, sensual, devilish (Jas. 3:15). By the very laws of the spiritual world they cannot rise unto the nobler

level of the truly spiritual—cannot until they leave the carnal and enter the spiritual realm.

So as regards the historic fact of the post-mortem bodily existence of our Savior; to the exalted height of that marvelous redemptive fact they appear unable to rise. Their boasted modern knowledge does not include that which concerns "the exceeding greatness of (God's) power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places" (Eph. 1:19, 20). Yet, as says Dr. G. A. Getty in his little work Foundations of Faith (1925), "The resurrection of Jesus Christ on the third day after His death upon the cross is not to be regarded as a mere matter of doctrine, or as a mere article of Christian faith, but rather as an historic fact. Its historicity is attested by better evidence than are many other events in the history of the past that no intelligent man would think of calling in question. . . The resurrection of Jesus Christ is not a matter of opinion, speculation or theory. The evidence that establishes it as an historic event is too overwhelming to permit doubt on the subject" (p. 77).

Why O why, "should it be thought incredible that God should raise the dead?" (Acts 26:8). If he is the great Personal First Cause, the Creator and Upholder of all things, he who made and preserves all things (Neh. 9:6), the One with whom is the fountain of life (Ps. 36:9), who "giveth to all life and breath and all things" (Acts 17:25), then surely he can give life to the dead. If at the first he "formed man of the dust of the ground" (Gen. 2:7), then, even though "man shall turn again unto dust" (Job 34:15; Gen. 3:19; Ps. 104:29), yet he can quicken him again and bring him up again from the depths of the earth (Ps. 71:20). That is why His Word declares: "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead" (Isa. 26:19). That is why our blessed Redeemer could say: "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. . . Marvel not at this; for the hour cometh in which all that are in the tombs shall hear his voice and shall come forth" (Jn. 5:21, 28, 29).

But no! according to Modernism we, in believing this, are all wrong. God is not Creator. Such a thing as divine or immediate creation is untrue. Creation is by evolution—a flat contradiction in terms, as certain earlier, more logical, more consistent and more candid evolutionists were wont to see and admit. And if God is not Creator, not the "former of all things" (Jer. 10:16), not the One who at the first inspired with life the lifeless man whom he had formed (Gen. 2:7), then naturally he is not the "God who giveth life to the dead" (Rom. 4:17). It is therefore natural for Modernists to trust in themselves (in the inherent power of their own survivability) and not "in God who raiseth the dead" (2 Cor. 1:9).

But with Christians it is different. They are those to whom apply the words: "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." That is why they are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:11, 23). Yes, the truly believing are, from heaven, "waiting for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things to himself" (Phil. 3:20, 21).

The re-living of Christ and the re-living of man stand or fall together. It is because he lives (his post-resurrection life) that we also shall live (Jn. 14:19). For "God both raised the Lord, and will raise up us through his power" (1 Cor. 6:14). This is God's way of bringing the dead to life. And he will not alter it for the sake of heathenism, either ancient or modern. It was "by the word of the Lord" that Paul said to the sorrowing Christians of Thessalonica: "But we would not have you ignorant, brethren, concerning them that fall asleep. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him" (1 Thes. 4:13, 14). But, on the other hand, "if Christ hath not been raised . . . then they also that are fallen asleep in Christ have perished. . . If the dead are not raised, let us eat and drink, for tomorrow we die" (1 Cor. 15:17, 18, 32), die hopelessly and forever.

Said Prof. L. S. Keyser some years ago: "Let us remember that a Christianity robbed of the resurrection of our Lord is *not* Christianity. It is something else; and he who calls it Christianity is giving it a false name" (BIBLE CHAMPION, Dec., 1925, p. 592).

Yet notice the treatment of this absolutely necessary Christian doctrine as presented by

Prof. E. I. Bosworth in his book misnamed, What It Means to Be a Christian. According to him, the resurrection was "a part of the religious experience of Jesus. . . The belief of the early Christian leaders was that Jesus continued to have a religious experience with the will of God after his death. . . The resurrection of Jesus, then, meant to him the corroboration of the sense of 'Messianic' leadership which had been developed in his soul." By his early disciples Christ's resurrection was considered differently by different ones, each according to his previous ideas as regards what befalls man when he dies. Some "supposed" that at the death of a good man the spirit escaped from its prison-body and lived a free bodiless life. Some believed resurrection to consist in the revivifying of the corpse; some that possibly the spirit escaped into another body. Some deemed resurrection to be the assuming of some "supposed kind of body without any connection with the corpse." When, therefore, "these different classes of people heard that Jesus had experienced a 'resurrection' each man assumed it to have been what *he* believed a resurrection must be."

In other words, the plain language of the Bible meant nothing then. It means nothing now. Moreover, it apparently makes no difference what the Bible really teaches; nor does it make any difference what it was that appeared to Christ's followers after his death. A shade would do as well as would "Jesus Himself," of whom the Biblical records so assuredly and unambiguously speak. For, says Bosworth, "whether or not the appearances of Jesus . . . could have been recorded by a camera or dictograph is a matter of no particular importance" (p. 55ff.).

In the language of the street, Can you beat it? And yet such shallow thinkers and such deliberate rejecters of God's Holy Word are deemed worthy and capable of teaching the New Testament, of helping fit young men for the ministry. What a travesty! what a calamity! what a curse to a judgment-bound world!

Says Dr. Zwemer: "The resurrection of the body is one thing; the immortality of the soul is quite another. The one is the highest hope of the pagan; the other is the faith of the Christian" (Mis. Rev., Sept., 1927, p. 670). This is a statement to which any properly informed mind and one capable of clear, discriminative thinking, must agree. Yet in a sermon protesting against a certain decision of the Judicial Commission of the General Assembly (Presbyterian), Dr. G. A. Buttrick says: "I may not believe in the resurrection of the body but I do believe in the immortality of the individual soul" (BIBLE CHAMPION, July, 1928, p. 384).

That's it! No matter what God has said in His own Book of divine revelation. But what Plato says, or Lodge, Doyle, etc., that is what counts—with Modernists, but *not* with Bible Christians.

Thus as Modernism denies the definitely affirmed resurrection of Jesus, so does it deny the general resurrection at the last day. The fact that our Redeemer declared that He would "raise up" men at the last day, that at the sound of his voice "all that are in the tombs shall come forth," that certain ones shall be recompensed at the resurrection of the just (Lu. 14:14; Jn. 5:28; 6:39, 40),—all this has no significance for Modernists. But it *has* significance for those who are Christ's true followers. For the latter, despite everything, still hold "that he that raised up the Lord Jesus shall raise up us also with Jesus," and shall present us before his presence in exceeding joy (2 Cor. 4:14; Jude 24).

But let us turn to one who has been much quoted of recent years. We refer to Dr. H. E. Fosdick. How does he stand relative to this great God-given fact of resurrection? Does he in this stand for the Bible or against it?

Fosdick confesses that his own view is not Biblical. He admits, moreover, that the Bible teaches bodily re-living. Says he: "Never in the New Testament does the hope of life eternal escape altogether from the influence of the inherited framework" (of bodily resurrection). "In the Bible immortality is associated with the resurrection of the body; among us immortality is conceived as escape from the body" (Modern Use of Bible, p. 101, 45).

As to his own belief he says: "I believe in the persistency of personality through death, but I do not believe in the resurrection of the flesh"—this though he concedes that "our forefathers" and the early apologists (as well as Bible worthies) expected to receive their bodies again after they were dead and laid in the ground (p. 98). He seems, moreover, to agree with E. T. Brewster, whom he quotes on p. 54. Here Brewster misconceives the Bible doctrine of resurrection and then thoroughly repudiates it. He even says "Most of us actually do *hold the diametrically opposite opinion*—the Platonic doctrine of the immortality of the soul."

Strange, is it not, that Modernists who pretend to persist so strenuously for the scientific and historic method, who do not believe much

of the Bible because forsooth they consider it unhistorical, can yet be so unhistorically credulous when it comes to anything that agrees with their own unhistorical bias? Thus Fosdick makes a great deal of the critical and unbelieving idea that the Bible's resurrection doctrine was dependent on Zoroastrianism (p. 100ff., 54). Yet this, like so many other things that Modernism drinks down like new milk, is historically groundless, a matter of guesswork.

How much saner and safer, how much more historical, it is to accept the historical fact of the actual bodily re-living of Christ and of an actual physical revival of the dead through Him. He did arise the third day according to the Scriptures. And all the dead shall arise when He returns. For all then "shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment" (Jn. 5:28,29).

The Problems of Organic Evolution

By Dudley Joseph Whitney, B.S., Exeter, California

(The first article in this series was "The First Living Thing," published in the January number of the CHAMPION. The title of the next article will be, "Evolution and Uniformitarian Geology." It will be very interesting.—*Editor.*)

SECOND ARTICLE

IN ORGANIC evolution all plants, animals, and men are supposed to have descended from some one-celled ancestor. For the plants the ancestor would most likely have to be an alga; for animals, an amoeba. Both kinds of organisms can be found in puddles of stagnant water.

We said, in the first article of this series, "The First Living Thing," that only by the miracle of creation could a living thing originate in an otherwise lifeless earth; and now, by examining the problem of securing oaks from algae and all animals from amœbæ, we can see that just as big miracles would be needed as in the creation of organisms in the first place. This is simply to say that in principle the theory of organic evolution is decidedly unscientific.

The theory of the process is that change between parents and offspring is practically universal; so there would be variation among amœbæ, and thus in time, instead of dividing into two distinct organisms after increasing to the usual size, a certain amœba became a two-celled organism; then, after generations, a multiple-celled organism evolved, different cells specializing for different uses, until in the course of time worms evolved, and crabs, and sharks, and birds, beasts and men.

The amœba has neither legs nor wings, nor heart, nor lungs, nor sex, nor much else. All of these things would have to originate in its descendants. Our problem, and the problem of the evolutionist, is to determine whether they could develop in descent except by miracle —and when miracle comes in, evolution goes out.

The science of genetics is used in this problem, and this science grew out of the laws of inheritance called Mendel's laws. These have been discussed so frequently in books on evolution and on biology in general that there is no occasion to discuss them here. It is enough to say that they center on the great fact that everything which a plant or animal has, it gets by inheritance from its ancestors or an ancestor. There may be great variation, it is true, and some feature may be altered to be different in a distinct way from what any ancestor had, yet the feature itself comes by inheritance. A sheep or a deer may have horns somewhat different from those of any ancestor, yet the horns would not be there if they were not inherited. The feature might be teeth, or hair, or bone, or what not, but the principle is the same as with the horn of sheep, or ox, or deer.

Still, since the amœba had no horns, nor eyes, nor bones, nor toe nails, nor skeleton, nor much of anything else, there was no way for it to transmit these things to deer and dogs and men. Evolution is hopelessly checkmated before it can make any move whatever in the construction of organs.

POSSIBLE PERMANENT VARIATION

It is true that variation occurs, some of it great and permanent, but it is not of a kind to create new organs, to change an amœba into a worm, or a worm into an amphioxus, the amphioxus into a shark, or a shark into an ape. The nature that change can take may best be determined by picking out some character for examination, and horns of cattle and sheep provide an admirable example.

There can be, first, change in form; second, change in size or intensity, so that the horn will be larger or smaller than in the parents; third, a double inheritance may occur, so that the animal will have four horns instead of two, a man six fingers instead of five, or a flower twelve petals instead of six; or the thing may be dropped from the inheritance and be as if it had not been. Or, as a phase of this subject, some feature may be dormant in the individual and yet be present in the inheritance, so that it will appear in a descendant.

Taking horns as an example, since they have been observed and worked with in breeds of sheep and oxen, it can be seen that horns alter much in form and size. This is very noticeable with both sheep and oxen. There are breed differences and individual differences. The doubling of horns is rare, but it has occurred with sheep, to make four-horned sheep, but only, as far as I can learn, where there has been neglect, and in-breeding for many years and deterioration in quality. However, the doubling of a character is common in plants, particularly in the increase of petals. Among mankind it is interesting to note that in the full-blooded negro there is not only a determiner for blackness, but three determiners. Possibly our first ancestors were brown, and the pigment determiner not only doubled, but became threefold in the negro; being altered and reduced in intensity in the white races and lost in albinoes.

Again, returning to horns, the character can be, and often is, lost entirely. Calves have been born with no more horn in their inheritance than there is in a colt or a kitten; and, by the selection of such animals for breeding, hornless strains of beef and dairy cattle have been developed and are becoming more and more important. Thirty years from now horned beef cattle will doubtless be a rarity, as horned sheep now are in most farm flocks.

Variation among individuals can therefore be great and permanent, so that cats, for example, will be as different as the Nubian lion and the Canadian lynx; but the difference comes from the alteration of what was in existence to begin with; *not in the origin of new organs.* Yet, unless new organs originate, *there is no true evolution.*

The late William Bateson, once president of the British Association for the Advancement of Science, and one of the greatest biologists that ever lived, insisted that evolution came (as has been described) by the loss or alteration of what was already in the germ, and that biological research showed no place for the origin of new features. Yet, with all this, Bateson believed it necessary to accept evolution!

Now, this subject of permanent alteration, and particularly the problem of evolving highly complex organisms from simpler organisms, is such a great one that volumes can be and have been written about it. In this case we may content ourselves with viewing only a few fundamental features. The most fundamental one is; that, according to the science of genetics, the origin in the germ or in the individual of eyes and ears and teeth and sex, and what not, which no ancestor ever had, is as much a miracle as the origin of an alga on an otherwise lifeless earth. Certainly, therefore, the evolutionists, in asserting the origin of the higher animals from an amœba ancestor, are definitely in conflict with the basic principles of the science of genetics, and that is an unfortunate position for men who boast of their science and hold in scorn those who wish to hold to science and deny evolution.

Of course, the amœbæ, if readers care to know about them, are active and continually changing in shape, and perhaps a temporary wrinkle in some hitherto formless organism might become a mouth and the start of an alimentary canal, and other wrinkles might become gills, others legs, and so on; but to get mouths and legs and eyes and hearts and lungs into the inheritance of animals in that way is certainly straining out a gnat and swallowing a camel.

The Question of How

Not only is the fact of inheritance against the evolutionists, but they fail completely in theorizing as to how such changes could occur. In Darwin's time there was no science of genetics. Mendel's laws, in fact, came to the attention of biologists only after the opening of the present century.

Darwin worked out a very plausible and convincing scheme for organic evolution, so plausible that it convinced almost every one who read it with an open mind and no deep thought or knowledge of nature; but his theory of Natural Selection is almost universally conceded to have failed. Darwin has many staunch defenders, but upon analysis they will be found to be defending his view that there has been evolution and not his views as to how evolution occurred. Just now the problem is How? and evolutionists fail to solve that problem.

Darwin's theory of evolution related to the

origin of species, not to the origin of organs—how, for example, the jack rabbit and the cotton-tail could both originate from the same kind of rabbit. He failed even in a comparatively simple thing like that. Immeasurably greater would be the failure in accounting for the eyes and ears and heart and sex, and so on, in the rabbit during descent from an amœba. If evolution cannot account for the simple problem of the origin of species, how can evolutionists justly assert the immeasurably greater development of organs from organless ancestors? Darwin and Darwinism have been discussed so much that little further discussion of them here is required.

The Struggle for Existence

The principle that underlies all evolution by Natural Selection, whatever form that Natural Selection takes, is that the struggle of both a species and an individual to survive is intense. The weak and the unfit go to the wall; the best able to survive endure. By this principle of a severe struggle for existence the amœba would have to turn into the worm, the amphioxus into the shark, and the shrew into the bat; by it lungs and legs and blood and sex and everything else would have to originate.

However, by a struggle for existence progress is hindered, not helped. When the farmer wants to raise good fruit, he must see that the tree has lots of plant food and lots of room; even the fruit on the tree must not be too abundant. He eases up the struggle for existence on that fruit, and reverses the very principle that evolutionists must call upon in nature to cause evolution.

If the farmer sows too much wheat his plants are too crowded, and he gets a smaller crop of poorer grain than if he sowed less. If he has so many hogs or cattle in his pastures that there is not food enough for all, the hardier, it is true, survive, yet even they suffer. The excess reproduction that occurs in nature today and must have occurred through all earthly time in evolutionary theories discourages creative evolution, or constructive evolution, rather than encourages it.

Biologically, therefore, several pronounced fundamental principles all show the terrible failure of the theory of organic evolution.

First, the laws of genetics are against it: organs come only by inheritance, and yet evolution calls for elaborate organs to originate in descendants of an organless amœba, or in plants, a one-celled alga.

Second, the agencies suggested by which evolution theoretically might work, fail completely.

Third, natural conditions are such that the struggle for existence would work against constructive evolution rather than for it; such conditions might result in forms able to survive hardship, but not in the kind of evolution that would bring violets from algae or birds from fishes.

How, then, can evolutionists account for these things and be evolutionists? Well, possibly they can be theistic evolutionists, and assume that some God-given stimulus made the amphioxus produce the shark and the shrew turn into the whale, and the seed from the conifer grow into an oak; but such a kind of evolution is so farcical that it would be laughed into oblivion if it were given to the public as evolution.

Or they can simply accept evolution against the plain facts of science as presented here. They can say that they accept evolution as a fact without being able to explain it. That, in fact, is what they do. But I proclaim that such a position is bad science, bad tactics and bad ethics; that it is unfair to the public to whom they proclaim that the truth of evolution is established beyond the slightest doubt.

In the balances against evolution are the evidences just submitted—and many others. Evolutionists put in the scales against them the testimony of comparative anatomy, of embryology, of the geographical distribution of species, of paleontology (the record of life on earth as told by the fossils). At the best nothing but the *inference of evolution* could be drawn from any of these data. Judge, I say, whether such inference, strong as it may be, could be sufficient to overbalance the testimony of the science of genetics. I assert that it is folly for a so-called scientist to assert evolution under such conditions, strong as scientists are for evolution, and renowned as many of them are for their scientific achievements. Facts are facts, and few persons, I assert, will be rash enough to deny the statement of facts that has just been given.

If, on top of all this, these claims for evolution prove to be terrible fallacies, the case for evolution is indeed in a sorry plight. That will be the theme of the papers to follow. Geology will first be considered—the history of the earth, first from the standpoint of uniformity, then of catastrophic geology. Then the other features of the problem will be reviewed.

The Only Saving "Name" of the Apostolic Age

By William Phillips Hall,* Rowayton, Connecticut

AFTER many years of investigation and research among ancient manuscripts and versions of the Old and New Testaments, the writer has discovered that according to their earliest readings the only saving "Name" of the apostolic age, that is, from about 33 to 100 A. D., was "the Name" of God, then expressed by the Jews and Jewish Christians by the word "Lord" in the languages employed by them; and that it was revealed to and invoked by Jewish believers in the "Lord" Jesus Christ only in and through the name of the "Lord" Jesus Christ, God's co-eternal Son.

According to the gospel record, the Lord Jesus Christ quoted from the Old Testament thirty-seven times, and thirty-three of those quotations agree almost verbatim with the Septuagint, or Greek version of the Old Testament, that version that always uses the word *Kurios* or Lord to express "the Name" of God; and everytime He quoted passages containing "the Name" of God He quoted that "Name" as "Lord," or "the Lord;" so that to Him the word "Lord" expressed "the Name" of God, that God whom He called "Father," "My Father," or "the Father," and whose "Name" He quoted as "Lord," or "the Lord."

We now submit for the thoughtful consideration of the reader, that the word in which the Name of God was expressed by the Lord Jesus Christ and His original apostles and disciples is, according to the principles of a truly scientific Biblical scholarship, the only word to be accepted and used as such by those who would follow the teachings and practice of Christ and His apostles in this matter. This, the reader will note, is a self-evidencing and undeniable fact.

Now, continuing with the further consideration of the subject of this article, we call attention to the Biblically recorded fact that when the apostle Peter "filled with the Holy Spirit," on the day of Pentecost, quoted the promise of the Messianic salvation from Joel 2:32 he did not quote it from the Hebrew (from which our authorized and revised versions were principally translated), which reads, "Whosoever shall call on the name of JHVH shall be delivered," but from the Greek, which reads, "Whosoever shall call on the Name of the Lord shall be saved." And in so doing he declared the word "Lord," when so used, to be "the Name" of God, that God upon whose "Name," expresed as "Lord," mankind should call, or invoke in prayer, for the Messianic salvation. It therefore clearly appears that to the Jews and Jewish believers in the "Lord" Jesus Christ of the apostolic age the word "Lord," used as "the Name" of God, was the one and only "Name" "in [or, with, that is, with the invocation of] which" the Messianic salvation might be had.

Our English versions of the book of the Acts state that the apostle Peter commanded the lame man "at the gate of the Temple called Beautiful" in the words, "in the Name of Jesus Christ of Nazareth [the Greek reads, the Nazarene] rise up and walk." But the Syriac Peschito version (which is believed by good authorities, Gwilliam, Bonus and others, to represent a text much older than that of the Greek manuscripts from which our English versions were largely derived) tells us that St. Peter used these words: "In the Name of our Lord Jesus Messiah, (or Christ) the Nazarene, rise up and walk" (Acts 3:6).

The Douay version, translated from the Vulgate of St. Jerome, states that St. Peter declared (in Acts 4:10): "Be it known to you all, and to all the people of Israel, that by [Latin, in] the Name of our Lord Jesus Christ of Nazareth . . . This man stands here before you whole.

The Fleury Palimpsest, of the old Latin text, is even more emphatic, reading thus, "In the Name of the Lord Jesus Christ of Nazareth . . . This man stands here before you whole, and in no other Name."

In the light of the fact that St. Peter, (who on the day of Pentecost declared "the Name" "Lord" to be the only saving "Name") is recorded as having almost immediately afterward declared—of "the Name" "in (or, with, that is, with the invocation of) which" the miracle was performed—"There is none other Name under heaven given among men in which [or, with which, that is, with the invocation—obviously through repentance and faith—of which] we must be saved" (Acts 4:12 Greek text). And, furthermore, when it is recalled that the Scriptures bear witness to the fact that there is but one Saviour, namely, "the Lord,"

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the words, "I, even I am the Lord, and beide me there is no saviour" (Isaiah 43:11 .V., R.V., D.V., and Jewish version), and iat only through the invocation of that Name Lord," as "the Name" of God, is the Mesanic salvation promised, in the words, "Whoever shall call on the Name of the Lord shall e saved" (Joel 2:32 LXX and D.V.), it bemes clearly and undeniably evident that the iiracle was performed "in [or, with, that is, ith the invocation of] the Name of the Lord" "Jesus Christ," even if the Name Lord," in this as in other instances, has been ft out of "the Name of (the Lord) Jesus hrist" in later manuscripts and versions.

In concluding the present article the writer alls attention to the supremely important Bibcally revealed fact that, according to the riginal teaching of the apostles, it is, primaly, necessary to believe—not merely in "Jeis,"—but in the "Lord" Jesus Christ, or God n Christ as revealed by His Name "Lord" in ie Name of the "Lord" Jesus Christ, in order o be saved. "Believe in the Lord Jesus Christ nd thou shalt be saved" (Acts 16:31), says St. aul; and in Romans 10:8-14 he tells us that e must call on the Name of the Lord in whom we believe for salvation. And so he designates the believers in God in Christ of his day as "all that call upon the Name of our Lord Jesus Christ in every place, their Lord and ours" (I Corinthians 1:2 R.V.).

In a recent review of the writer's book entitled *A Remarkable Biblical Discovery of "The Name" of God according to the Scriptures,"* which deals very fully with the subject of this article, Prof. H. W. Magoun, Ph.D., the noted Biblical expert, says, "as no Jew ever ventured to pronounce it "the Name" (in its original Hebrew form), *Adonay,* (or Lord) was always substituted for it in reading the Scriptures, and in the LXX this became *Kurios* (or, Lord). It is at this point that Mr. Hall's studies begin to be of so much significance; for this Greek word, in Jewish eyes, stood for and expressed the ineffable Name of God. When it was applied to Jesus, therefore, it recognized Him as God manifest in the flesh. It had a significance that has escaped the apprehension of scholars for many centuries, and Mr. Hall has now brought out that significance with force and accuracy. Its importance can hardly be overestimated."

Mr. Whitney Replies Briefly

Editor Bible Champion: I question whether the matter ought to be brought up or not, but o keep the record straight, I might point out iat the article entitled, "Dr. Brent replies to Ir. Whitney," is headed wrongly. Dr. Brent, in ict, seems to agree with my main position, hich is that there was subdivision of species of lants and animals through isolation and ind-in breeding. Since I did not claim the orin of any new species of man by this process, iere is nothing in my position to attack regardig it, except in relation to the origin of races. s to that matter I feel that *from a naturalistic iewpoint* the intermarriage of close relatives or some generations after Noah was undoubtdly the cause of many racial differences.

With one point which Dr. Brent makes I ould like to take issue, since I see it brought p so frequently, and that is, that Shem was the ncestor of the brown races, Japhet of the yelw, and Ham of the black.

Now, as a matter of fact, if one will look ver the genealogies in Genesis X in relation o ancient and modern races, he will see that is belief is unfounded. For example, from enesis I cannot determine the origin of the yellow or Mongolian races, but Japhet's descendants were largely white, that is to say, ruddy, and not brown: for instance, the Slavs, Greeks, Gauls (Cimbri), and Scandinavian races.

Shem also was the ancestor of white races, like the Syrians, and the Jews themselves are mainly a white race. Even some Hamitic races were white, like the Berbers of northern Africa, the Phoenicians, and the ancient Egyptians, who seem to have had an olive complexion. The Hittites, I understand, were yellow. The American Indians are neither brown nor yellow, but red, many of them, even though they are mainly an offshoot of a yellow race, the Mongolians.

Evidently there was a darker strain in the line of Ham than in those of his brothers, but it is clear that we cannot attribute the color of various races to the complexions of Shem, Ham and Japhet. Rather, material differences in color must have arisen later.

As to the cause, I think isolation and in-and-in breeding, plus the effect of climate, must be given the credit for most racial differences.—*Dudley Joseph Whitney.*

Osborn's Confession of Faith

By C. H. Buchanan, D.D., Richmond, Kentucky

"I do not believe that he (man) came from apes. He came along a path of his own, and never passed through the ape stage."

THE above statement is Dr. Osborn's *confession of faith,* declared before the Association for the Advancement of Science, which met in Des Moines, Iowa, Dec. 26, 1929. To the Darwinites his statement must have been a disappointment; but to the informed reader it came as a distinct gratification, because it was delayed acknowledgment of an established belief of many so-called evolutionists.

By the paleontologists it had been generally conceded that the fossils—the only field in which man's dawn history can be discovered—do not show the slightest evidence of man's ever having been one whit different or less a man than he is at present. Not the slightest evidence has ever been collected to show that he was ever mixed up with animals. The reverse is rather indicated, showing that he was not only not of less development but actually greater. Many of the trustworthy fossils indicate that the "dawn-man" was of massive build, as highly organized and complex and as thoroughly *homo sapiens* as he has ever been in all of his history. This is shown by the more recent discoveries; but the Darwinian evolutionists have been slow to admit the fact. Many of the fossils—mere fragments, some of them—which were supposed to be of human origin, have been, not the remains of man at all, but purely of the ape family. Classifying them as human relics has been a case where "the wish was father to the thought." While the classifier may have been sincere, fancy rather than fact has colored his conclusions, which in the light of further discoveries could not be maintained. In the light of these recently discovered facts, a new theory of man's early history has displaced the old Lamarck-Darwin theory.

IN GOOD COMPANY

When Mr. Osborn declared that he "did not believe that man came from apes. He came along a path of his own, and never passed through the ape stage," he only declared what others before him had thought. His companions in this belief are many and illustrious, for instance:

Dr. Clark Wissler, Curator-in-Chief of the American Museum of National History at Washington, said five years ago: "As far as science has discovered, there has always been man . . . human beings in all their functions, such as we are today . . . Man came out of the clear sky, as far back as we can delve" (*American Naturalist,* Jan.-Feb., 1925).

Four years previous to this, Professor Bateson declared before the British Association for the Advancement of Science (Toronto, Dec. 28, 1921): "There is no evidence of species (not even man) acquiring faculties . . . Variations, many of them, often considerable, we do witness, but no origin of species." No ape becoming man.

As late as Jan. 23, 1929, Dr. Austin H. Clark, biologist of the United States National Museum, said: "So far as concerns the major group of animals (including man), the creationists seem to have the best of the argument. There is not the slightest evidence that one of the major groups arose from any other. Each is a special complex . . . appearing therefore, as a special and distinct creation."

To this verdict Sir Charles Bell, of the Royal Society of London, adds his testimony, saying: "Everything declares the species to have had their origin in a distinct creation, and not in a variation from other species." All this is in line with Dr. Osborn's belief that "man did not pass through the ape stage."

Dr. William H. Thompson, in his *Wonders of Biology,* says: "It is absurd to rank man with animals. His so-called fellow-animals—gorillas, orangs and chimpanzees—can do nothing human."

SCIENTIST VERSUS PREJUDICE

When Mr. Osborn declares that he does not believe that man came from apes, he speaks as the dignified scientist; but when he lugs in what sounds like an intoxicated man's "hickup," "I believe in evolution," he speaks as a person clinging to his prejudices, in spite of the fact that those prejudices, some fifty years ago, were declared to be unscientific because untrue. He speaks of man long ago, having "separated from other animals." If this be true, did those other animals not separate from others, and these from others *ad infinitum,* clear back to the supposed first germ of life on the earth?

Now to say, "I believe in evolution," is this not to go back to the offensive hypothesis, and endorse the old doctrine in all of its simplicity? Evolution was clearly defined by Mr. Tyndall as follows: "The theory of evolution in its

complete form involves the passage of matter from what we hold to be inorganic matter into organic matter—in other words, involves the assumption that at some time or other of the earth's history there occurred what we now call spontaneous generation.' "

Now, belief in this mysterious agency, which twenty-five years ago was found to be false, still lurks hidden away under the doctrine of evolution, camouflaged by the high-sounding terms of "vital energy," which was supposed to generate the parent germ, and "inherent force," which today is intended to take the place of a divine oversight.

Denying the creative hand of God, "spontaneous generation" must be invoked to account for the beginning of life on the earth, and the same force is necessary at every step forward in the long process of evolution in the production of separate species; for how could the lesser evolve into the greater and the different without a spontaneous generation of the new species?

SAILING CROSS CURRENTS

Mr. Tyndall, in discussing "spontaneous generation" agreed with Professor Virchow, whom he was reviewing, saying: "The proofs of spontaneous generation are still lacking." Now, this was said in 1879, if not later when, as far back as 1864, fourteen years before, Mr. Pasteur had positively demonstrated that there is no such thing as spontaneous generation. Yet, as Virchow so pertinently said: "This same doctrine so discredited, some of the scientific thinkers of England accept as the basis of life." By "some thinkers" Virchow evidently meant the followers of Mr. Darwin; for how could there be any evolution without spontaneous generation somewhere? Yet, wherever evolution has gone, this same disproved assumption has been involved, camouflaged by high-sounding scientific terms.

A single chapter of Pasteur's experience is not without interest today. In the year 1864 he was addressing an audience in Sorbonne, France, on "Fermentation"—a subject to which he had given as much as ten years of intensive study. His aim was to demonstrate that in pure atmospheric air there are no living germs, and that all germ-life came from the "dust" carried into the liquid to be fermented. As the results of his ten years of experimenting, he reached the conclusion that *"there is no such thing as spontaneous generation."*

When this statement was made, there broke out prolonged applause; yet a frown appeared on the faces of some, and these frowners went away saying, "He brought religion into the discussion." Against him hostilities broke out, and journalists kept up the fire. A celebrated novelist spoke with sparkling irony, saying: "Pasteur preached at Sorbonne amid applause which might have gladdened the angels." Even a pious priest chimed in saying, "Pasteur converted people through the non-existence of spontaneous generation."

EVOLUTION'S WHIMPER

What was the occasion of this frown and the gibbetting of the great scientist for discovering a law of nature and declaring his victory, which has done the world so much permanent good? That clamor was raised by persons who at once saw clearly that the establishment of the non-existence of spontaneous generation meant knocking the bottom out of their pet hypothesis of evolution, which had been dignified into a doctrine. So far as we know this was evolution's first whimper of defeat. For five years Darwin's *Origin of Species by Natural Selection* had been on its wings, flying all over Europe. Ernst Haeckel had just published his *History of Creation.* He was evolution's most active propagandist in Germany. Marquis de Laplace, a generation earlier, by his nebular hypothesis had prepared the soil of France for the seed of evolution when sown there.

Thus we can account for the prevalence of evolution whose advocates raised the clamor against Pasteur when he dug the foundation from under their pet theory. Some applauded because a great law of nature had been established; the evolutionists frowned because their theory had been spoiled.

Pasteur defended himself by saying: "There is here no question of religion, or philosophy, or atheism, or materialism or spiritualism. I may add that such questions do not matter to me as scientist. It is a question of fact. When I took the question of spontaneous generation up ten years ago, I was as ready to be convinced that it did exist as I am now prepared to say that those who believe in it are blindfolded."

While Pasteur was dealing with a question of science, he ran head-on into evolution, whose friends were not willing to permit the law of nature to be applied to religion. To the rescue of religion came the great statesman and beloved historian, Guizot, then nearly eighty years old, who had given much study to the subject of "belief and destiny." Said he: "Man has not been formed through spontane-

ous generation—not by a creative and organizing force inherent in nature. Scientific observation overthrows this theory, by which it is impossible to explain man's first appearance on the earth in his completed state." Then he praises Pasteur for having "brought into the question of spontaneous generation his unscrupulously scientific investigation." Even Voltaire, in his *Philosophical Dictionary,* had said at the word *God*: "It is very strange that men should deny a Creator, yet attribute to themselves the power of creating eels"—by spontaneous generation! Pasteur further says: "Research on primary causes is not within the domains of science, which considers only facts and phenomena that can be demonstrated." Years afterwards, when these days of discussion were referred to, he remarked that "a man of science should think of what men may say of him a century hence, and not of the compliments for the results of today."

PARTIAL DISSENT

An evolutionist would heartily agree with all these sane statements perhaps except the remarks of Guizot concerning the "first appearance of man on the earth in his complete state;" yet this remark was the sanest of them all from a scientific viewpoint. Not a fossil shows man in any other than in a perfect state. The best of the scientists will tell you that the dawn-man was as fully developed, as complex and as perfect in his physical build and brain capacity as are the men of today. The geological history of man is very imperfectly kept and has many gaps in it; but what is there written is always most creditable to man. Never is there the slightest sign of an ape-mixture, nor of an aboreal trait in his early habits. Even this fact Dr. Osborn is frank enough to admit, saying that man came along "a line of his own never having passed through the ape-mixture."

THE GREAT EXCEPTION

A marked exception to practically all the evolution theories of species development is to be found in the fossil history of man. As Dr. Osborn said: "Man has always been man"—never mixed with monkeys. The "reconstructions" found in some of the National Museums of America, pretending to show gradation in development—first the Java-man, then the Heidelberg-man, last the more lordly Piltdown-man—are the high offense in evolution propaganda. They are not scientific, because they are untrue, and they only deceive the trusting people. They present imaginary conditions which never existed. There has never been discovered a fossil of a half-developed man or one of animal mixture. But the fossils all show him to have been in body and in brain capacity the equal, if not the superior, to the average man of today.

Recently there was reported from Charleston, W. Va., the finding, deep under ground in a coal mine, of a petrified man and woman. The man was nearly seven feet tall and the woman over six. Both showed fine racial development. In January of the present year (1930) the "Peking skull" was reported. It was found far back in a cave, and scientifically considered to be at least a million years old. It has a large brain cavity. Several of the Cro-magnon fossils were six feet four inches high, and one skull had a brain capacity equal to that of Bismark. Dr. Osborn himself said: "I have every reason to believe that the cro-magnon cave-man could enter any branch of the intellectual life of this (Columbia) university, with its 30,000 students."

It was child's-play to arrange the "reconstructions" in progressive order, ranging from ape up to man. Such gradations are not sustained by the facts as shown in man's fossil remains, and there is no other record of the past known today, and Mr. Osborn is the true scientist in drawing his conclusions from the facts which have been secured. Man has always been man.

DARWIN RECONSIDERED

The perfection of the dawn-man is implied in Osborn's remark: "The Darwinian hypothesis . . . must be reconsidered because of discoveries of which Mr. Darwin knew nothing." We must ask, What discoveries have been made since Mr. Darwin's day? Why, among others, human fossils and specimens of human artistic workmanship have been discovered which show that the dawn cave-man was developed to a high degree. The skulls discovered show him to have had a brain capacity equal to any today. So that Mr. Darwin's "ape-man" gives place to Mr. Osborn's "dawn-man." This Osborn as a scientist has a perfect right to do, since he is supported by fossil facts. But when Osborn pushes the dawn-age back into an imaginary past of 50,000,000 years, he ceases to be a scientist and becomes a *romancer* of the first order.

Now, if science be defined as "knowledge gained by close observation and correct thinking, and the mass of established facts," how can any scientist state as a fact what occurred 50,000,000 years ago? Where does the "close observation" of such a distant period or the

stablished facts of those times come in? How ntrustworthy is the fossil clock at best? Who an accurately say just how long it took this ld world to reach the condition she is now in, r how long the rocks have been in forming? Vhy is there such variation in the times given? Vhen Mr. Wells says from forty millions to 50,000,000 years, he clearly admits his lack f accurate knowledge, and resorts to guessing.)h, if the scientists would only stick to facts nd tell us things they really know! Never iind the poetic guessing of Dr. Osborn, in tell-ig us how long ago the "dawn age" was. ell us of things that a human being can know, r such facts as are essential to life. It is really ot essential to know just when man first ap-eared on the great plateaus, and this may re-iain forever a hidden secret. In the presence f this and other mysteries of life, the real ientist will lift his hat and say: "I do not now." And in saying it, he will advance the restige of science and feel the thrill of true ianhood. By setting a date at hundreds of mil-ons of years ago, the speaker says nothing; e states no fact; he only lowers the prestige f science and repels a sensible people.

FORSAKING DARWIN

In reality Dr. Osborn's confession of faith as a clear break with Darwin, the "Abraham f scientific men" and the paragon of the ortho-ox evolutionists and modern scientists. It as also to abandon Huxley, Darwin's "lion," id Spencer, Lamark and Wallace, and to go ver bag and baggage into the camps of Men-elism. It was leaving behind that stupendous octrine, "The Origin of Species by Natural election," after all of its nation-wide accept-nce, so far as it applied to man. With it ent also Mr. Darwin's other book, *The De-ent of Man,* with all of its monkey implica-ons. Poor Darwin, how he would weep if e were now living!

But in making this shift of base Mr. Osborn ows his good sense. Who wants to go down ith a sinking ship? Some scientists tell us iat there is hardly a real scientist today in ngland who is a Darwinite. Who would not llow in their footsteps? But, alas, for science this often shifting of base! Is such shifting orthy of being called *science?* Well might Ir. Edison say: "If the present progress of science should continue for two thousand years, mankind might by then be able to draw some conclusions." Of all living men, the scientist should be the most humble, since in his field "no man knows what a day may bring forth." But for a live honest scientist, our hats are off to Henry Fairfield Osborn, who is on the road to better things!

* * *

Critic, Spare That Book!

With apologies to George P. Morris in *Woodman, Spare That Tree*

By Leroy Victor Cleveland
Minneapolis

Critic! Spare that Book! Touch not a single page!
In youth It sheltered me, I'll love It in my age!
It was dear Father's hand which placed It by my cot,
There, critic, let It stand! Thy shears shall harm It not!

That old, Life-giving Book, whose glory and renoun
Are spread o'er land and sea—Tear not Its standards down!
Critic, forbear thy stroke! Cut not Its heaven-bound ties!
O, spare that blessed Book now towering to the skies!

When but a tempted boy I read It in my bed,
And through Its pages searched,—oft, too, my sisters read,
My mother held It dear, Dad clasped It with his hand—
Forgive this loving tear, but let that Bible stand!

My heart-strings round Thee cling close as Thy covers, Friend,
Still shall the blood-bought sing, "Thou'st saved from awful end!"
Old Book! The storm still brave! Thou, critic, flee this spot!
Hosts through It God will save! Whilst thou—can'st harm It not.

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I just want to tell you how I enjoy THE BIBLE CHAMPION. It ought to be in the hands of every church member. There is never an issue that does not have some single article in it that is worth more to me than the cost of the whole year's subscription.
—*Professor J. H. Dickason.*

Facts the Flood Explains

By Professor George McCready Price, A.M., Berrien Springs, Michigan

(The following article was written in reply to a letter requesting Professor Price to explain a couple of points relative to the Noachian Deluge and its place in the geological history of the earth.—*L.S.K.*

I THANK you for your very frank statement of various points in your letter of December 28. I hesitate to inflict another article on you and the BIBLE CHAMPION, in view of the fact that two or more of my articles are coming out in the near future in that journal. But I am glad to give a brief statement on one or two questions which you ask here in a letter. I feel that one sometimes can get more nearly at grips with a problem in this way.

To take your last question first, as to how Noah's Ark could have survived the convulsion of an absolutely universal deluge of great violence. This is a theological question, not a scientific one; for by the mere examination of the rocks, even by adopting the catastrophic hypotheis, we can never learn anything about Noah and his Ark, or how the human family and certain select specimens survived the ruin of the world-convulsion and became the progenitors of all our modern animals and men. Genesis tells us of a special intervention which the Lord made to meet this emergency; and I think we should not hestitate to say that there are many points in the narrativve which we can hardly understand without invoking a miracle. It seems to me that the preservation of Noah and his Ark involves a miracle. Perhaps if we knew all the facts and circumstances, we could make its explanation seem "natural." But I freely confess that I don't know all the facts and circumstances.

On the other hand, (and I speak now from the scientific viewpoint), it would seem to me that the beginnings of this cataclysm were almost quiet and orderly. Probably just a much larger tide than usual, then a still larger, and then one larger still, etc. Great downpours of rain (which I understand the antediluvians had never seen) came on, and gradually increased in extent and violence; these, with the abnormal tides, would ultimately wreck that magnificent world, burying first the creatures on the deep ocean bottom, and last of all, probably only after many days of fear and horror, drowning and burying the men and the larger land animals, the dinosaurs with the mammals. This, I take it, is the reason why we find the invertebrates (such as trilobites, brachiopods, crinoids, etc.) quite generally in the deeper-lying rocks, and the great reptiles and mammals in the more superficial deposists.

As for the oft-repeated question, why we do not find some of the men of that ancient world, I can only say that, since the Flood was brought on expressly to destroy that evil race, the Lord did a thorough work of it, and buried them so completely that we have not yet found them. I admit that this is not a very satisfactory answer, but I cannot permit the mere absence of human remains among the other fossils to throw doubt upon the reality of that great world-convulsion which is so explicitly stated in the Scriptures and which the rocks seem to be confirming with unambiguous testimony.

Both science and the Bible seem to declare that the close of the affair was marked by great violence on the part of the waters. Connected with this close, perhaps accompanying the subsidence of the oceans from the lands, occurred those violent transportations of boulders and other related phenomena which are so often attributed to glacier action—though some of these so-called "glacial" phenomena are clearly subsequent to the emergence of the lands from beneath the waters, some of them being evidently years or possibly centuries thereafter. For we must remember that the entire land surface was now wholly unprotected by any mantle of forest or other vegetation. The water of the oceans was still not wholly cooled off, while the extremes of climate in the north and south had already set in; this would make during the winters an icy air over a comparatively warm sea, producing immense precipitation, etc. Also, as nearly one-fourth of the entire land surface of our present world drains now into *interior basins,* without any outlet to the sea, all these vast areas must (following the Flood) have remained full of water to the very brim, as indeed can now be physically demonstrated in all these areas. All these immense inland lakes must have also greatly affected the climate immediately subsequent to the Deluge.

Most of these scientific facts you will find stated in Chapter XLI of my *New Geology,* entitled: "The Hypothesis of a World Catastrophe." Probably the best presentation of the argument for a world-catastrophe (based on the fossils) will be found in Chapter XXXIX of this same book entitled: "The Circumstances under which the Fossils Occur."

The fossiliferous rocks vary in thickness from a few score feet up to perhaps six or eight thousand feet. One striking fact mentioned by one of the old geologists and not sufficiently emphasized in my books is that the upper surfaces of all the various strata seem to have been *soft and unconsolidated* when the succeeding beds were laid upon them. This seems to have been true even in those relatively uncommon instances where the strata are *unconformable,* that is, where the lower bed was disturbed and partly eroded away before the deposition of the next layer. But all this is as we should expect, if the deposition of the strata was one long-drawn-out process, leaving, not millions of years between the successive beds, but only a matter of hours or days.

I cannot hope to have answered all the questions which may arise in the mind of those who face these problems for the first time. But I shall be glad to help in any way possible in their solution.

In closing, I cannot refrain from saying that most Christians do not seem to have given half enough credit or attention to this matter of the Flood. In any first-hand approach to the book of Genesis, one must own that the Lord seems to have meant us to take the record very seriously and at its face value. I cannot see any trouble over the question of organic evolution. If we look at the rocks of the world as a whole, and *begin with the present and work backwards into the past,* and accept the Bible declaration that there has actually been a universal Deluge, we will not have enough fossiliferous beds unaccounted for to give us very much trouble. As I see the matter now, after over a quarter of a century of study of this problem, the entire problem of organic evolution has been created by the express or implicit denial of a universal Deluge; with the adoption of the Bible record at its full face value, the problem of organic evolution absolutely disappears.

I am convinced that for any one who catches this vision, and who then masters a reasonable amount of the scientific evidence for this universal Deluge, the entire problem of science and religion becomes immensely simplified and easily and satisfactorily solved. Of course there will always remain some hard problems; in any view of this universe we meet hard problems on every hand. But the Bible view is simplicity itself as compared with the mountainous absurdities and incredibilities faced by the evolutionist.

"A Great Discovery," Says Osborn

By Frank E. Allen, D.D., Hopkinton, Iowa

PROFESSOR HENRY FAIRFIELD OSBORN thinks that the greatest discovery of the last generation is that *man descended from man.* The Des Moines, Iowa, *Register* (Dec. 30, 1929), speaking of the recent meeting of the American Association for the Advancement of Science, which was held in that city, summed up the address of Professor Osborn in an editorial as follows:

"Professor Henry Fairfield Osborn, President of the American Museum of Natural History, thinks that modern man is evolved from a man who roamed the earth 1,250,000 years ago. He thinks that this new theory, which makes the man of today a descendant of the so-called tertiary man, the greatest discovery of the last generation. This man of the tertiary age—the age which precedes our own—had the same type of brain and was skilled with his hands as we are. He was, however, much behind us in civilization. Professor Osborn offers a mass of scientific proof for his stand, stating among other things that flint tools, and horse bones similar to horses today in most respects, have been found in the tertiary strata of soil."

Is it not ludicrous to think of a noted scientist speaking before a group of noted scientists, and saying that the "greatest discovery" of the last generation is that "man descended from man." This fact is not a discovery; it is not new; but it comes as a great surprise that Professor Osborn is ready to admit it. Other scientists and students of science have been trying to show Professor Osborn the proof of the facts which he now in a measure admits, but heretofore they have been met with scorn.

In the report of Professor Osborn's address (Des Moines *Register,* Dec. 28), he is quoted as saying: "I myself was rather suddenly converted to the opposite dawn-man hypothesis in a roundabout manner. When in 1919, after years of search, the American Museum discovered in middle Pliocene time the complete skeleton of a horse, a perfect horse, all except mane and perhaps color, the bearing of this case of precocious adaptation on human descent flashed across my mind, and before a meeting

of the National Academy of Sciences I predicted that the greatest surprise in store for the twentieth century science would be the discovery of a large-brained tertiary man. This anatomical prophecy was unexpectedly confirmed by recent paleontologic evidence that the dawn-man of Sussex is of the tertiary age."

As a result of this discovery will Professor Osborn, President of the American Museum in New York, reconstruct the display which is intended to show the evolution of the horse? The writer can testify from his own observation in the Museum that, seven years after this discovery was made, this correction was not made.

The guide-book which was still being sold at the Museum pictured and described the Pliohippus, the horse of Pliocene time, as about half evolved. It states, "Pliohippus is therefore transitional from the three-toed to the one-toed stage." How can the President of the Museum excuse himself for thus withholding the facts from the public? Thousands of adults and school children pass through the American Museum of Natural History with the belief that they are receiving the most accurate and up-to-date information in science. Since the American Museum has discovered that a perfect horse existed in middle Pliocene time, it should no longer teach that the horse was only half evolved at that time.

The heading of the report of Professor Osborn's address reads: "Osborn rejects Darwin's theory of man's origin." He said, according to the report: "The dawn-man—a large-brained, plateau-roving elephant hunter—has disrupted the time-honored Lamarck-Darwin theory that the early ancestors of the human race were ape-like creatures that climbed through the trees of a warm forest-clad land. Professor Osborn gave his full support to this theory Friday night in a paper read before the American Association for the Advancement of Science. Most of the ape-lore that is generally accepted in the scientific world as surrounding man's origin was torn away by Osborn and in its place was substituted the hypothesis of the tertiary man." Further on the report continued: "In the separation of the dawn-man stock we are aided by a mass of collateral evidence utterly unknown in the time of Darwin." The professor declared that the dawn-man theory is substituted for the ape-man theory of man's origin, "as recently summed up before the British Association for the Advancement of Science by President Arthur Keith."

How often will Darwin's theory of man's origin have to be rejected by leading scientists and a mass of evidence before the majority of men of a science-worshipping age are ready to discard it? If a less noted scientist than Professor Osborn were to make this statement, he would be ridiculed and called ignorant. So it was in the days of Paul; so it is today. The man of faith need not expect the plaudits of the world.

The report continues: "The six outstanding points as to the brain are as follows, according to Osborn:

"1. That certain races of fossil man of the last 1,250,000 years had a brain cube equal to or greater than that of a modern man.

"2. That the much-despised cave man was inferior to ourselves neither in brain cube nor in hand ability, although far inferior to ourselves in civilization.

"3. That certain of the cave men were our superiors both in the average brain capacity and average artistic ability.

"4. That at the close of tertiary time there lived a race with a brain cube equal to the minimum of that of the living Veddahs, Papuans and native Australians.

"5. That the ratio of human brain weight to body weight in quaternary time was apparently the same as it is today.

"6. That the Trinil race of Java is not an ancestral Pliocene type, as was formerly supposed, but a surviving mid-Plestocene branch the companion of an early elephant. Osborn said the Trinil man is a case of arrested development."

There was never sufficient evidence in the so-called Trinil man of Java or the dawn-man of Sussex to prove anything about the age of man. The fossils were so few and small that nothing could be proved from them, and nothing could be certainly demonstrated about the age of the gravel in which they were found. It has been evident to those who have studied the history of these fossils that scientists must after a time, cease to attach any importance to them.

From other statements in his address, Professor Osborn evidently holds that there was relationship of man with the lower animals back in some remote period of time, although his admissions and evidence do not support that view. Like Professor Bateson at Toronto Professor Osborn at Des Moines has given substantial evidence to blast the theory of the evolution of man, although, like the former, he still clings to the theory regardless of evidence or logic.

It has been repeatedly declared that the framework of the theory of evolution has been erected, and each new discovery fits into the

framework in completing the structure. Professor Osborn's address, if intelligently applied, destroys that imaginary picture. New discoveries assist in proving the truth. As they prove the truth, they disprove evolution. They tend to corroborate the teaching of the Bible that man was created a perfect man in the image of God. Archaeology is constantly strengthening our faith in the Bible, and anthropology must, in the long run, give its voice also in support of the inerrant Word of God.

Changed Meanings of English Bible Words

By Charles Roads, D.D., Washington, D. C.

LIVING language, such as our English, is constantly changing the meaning of its words. Sometimes changing almost to the opposite meaning, usually to more definite and restricted sense. So the Authorized or King James version of the Bible which was made in 1611, over three hundred years ago, has greatly changed some words, though mostly unimportant words. It is surprising that there are not more changes than the hundred which we might collate. We give the most important and their meaning in 1611 then exactly translating the original Greek:

Anon—Matt. 13:20; Mark 1:30 — Then meant "immediately."

Approve—Acts 2:22 — To demonstrate, to prove.

By and by—Mark 6:25—At once, straightway. It meant in 1611, immediately, as the Greek does.

Communicate—Phil. 4:14 — To participate, help materially.

Corn—John 12:24—Kernel of any kind of grain.

Curious—Acts 19:19—Magical.

Excellency—Phil. 3:8—Superiority in all.

Mean—Prov. 22:29—Simply humble and lowly, not base or evil.

Mortify—Rom. 8:13—Put to death.

Occupy—Luke 19:13 — Use, improve, increase.

Outgoings—Josh. 17:9—To the uttermost.

Peculiar—Ex. 19:15; Titus 2:14—Sense of ownership and of great value, same meaning as pecuniary. Does not mean queer, as the word now means.

Prevent — Matt. 17:25; 1 Thess. 4:15 — Means to go before, or simply precede, not to hinder.

Prophet—One who speaks for another, here, for God, whether relating past or present things, or predicting the future.

Reckon—Rom. 8:8—To conclude, to account for.

Simple—Rom. 16:9 — Guileless, innocent, not sub-normal.

Thought—Matt. 6:25—Anxiety, worry.

Virtue—Mark 5:20—Power, strength.

Wayfaring—Isa. 35:8—Simply a traveller in good sense.

Yearn—Gen. 43:30—Of strong and tender feelings.

These are all the words of 1611 which have changed in any considerable measure in meaning in 1929. And none of them is more than of minor importance. It is indeed remarkable and unparalled in history that a living language changed so little in three centuries. And no one can question that it is this wonderful Authorized version of the Scriptures in English which has kept our language so steady. Compare with two centuries before. We can scarcely read the books in English of that time. The invention of printing in 1450 coming into large use in a hundred years prepared the way for such a multiplication of copies and the universal use of the Bible above all other books, indeed all others together, that its language became fixed.

In the same way it is said that German literature and the German language owe immeasurable debt to the translation of the Bible by Martin Luther. In both countries the complete triumph of Protestantism put the Bible in the mother tongue into almost every home. The idioms of the Bible, its most striking phrases, and the incomparable wealth of its thought expressed in the language of the common people fixed its English beyond easy change. There was little reason for change because the English Bible is the most accurate of all translations. The slight changes of the English revision of 1881 and even of the more radical American revision of 1911 show how little the scholarship of three centuries of the most wonderful activity in research into Hebrew and Greek originals found it necessary to amend.

* * *

"The Cross is the only ladder tall enough to reach the threshold of Heaven."—*Southern Methodist.*

THE SANCTUARY

The Pre-eminence of Christ

By George Mark Elliott, D.D., Cincinnati, Ohio

That in all things He might have the pre-eminence.—Colossians 1:18.

JESUS was pre-eminent in the physical realm. He spoke, and the winds and waves obeyed His voice. He spoke, and even the dead responded to His call. Contemporary skeptics could not refute His miracles. "Christ, surrounded as He was by the 'immense publicity' of furious Jews, and haughty Romans, and sneering Greeks, not only claimed them (miraculous powers), but . . . neither the Pharisees nor the multitudes nor Caiaphas nor Herod nor Celsus nor Porphyry nor Julian" could find one scrap of evidence to disprove the miracles of Jesus. By His resurrection from the dead He finally proved that He was what He claimed to be—"the Christ, the Son of the living God."

Jesus was intellectually pre-eminent. "Never man so spake" is still true although centuries have been piled up since that declaration was made. Every attempted revision of His teaching has but added proof of its perfection.

Social pre-eminence? His life was the ideal. "No one has yet discovered the word which Jesus ought not to have said; none suggested a better word that He might have said. No action of His has fallen short of the ideal. This man alone never made a false step; never struck a jarring note." Who is this man who "plants on the further side of twenty centuries a standard of social order; and bids kings, lawgivers, and sages, with their host, march on until they reach it?" It is none other than the only begotten Son of God.

Jesus was without sin, hence, He was morally and spiritually pre-eminent. He was the "Lamb without blemish and without spot."—Col. 2:9.

The finest things in the world have their inception in Jesus Christ. His Last Will and Testament alone answers life's paramount question, "What must I do to be saved?"

"The world doesn't need a new religion. It hasn't used the old one much yet." Christianity is the ultimate in religion; it is for this world the final revelation from God. The grandest forward move we can make is to get back to the New Testament—the revelation of Jesus Christ. Will we, as believers, accept the challenge to restore the New Testament order—the doctrines of men and party cries to the contrary notwithstanding?

"Let the Bible be substituted for all human creeds; facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinions; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion, for the mere profession of it: and the work is done."

* * *

Resurrection Hopes

Bishop Samuel Fallows, D.D., Reformed Episcopal, Chicago

But now is Christ risen.—1 Cor. 15:19,20.

The word "miserable" in the text means "to be pitied."

I. *The Christian Hope.* Of all men, Christians entertained the highest hope, and if deceived they would be doomed to the bitterest disappointment. The hope of Christians was the meeting with their Leader, their Captain, at the close of life. They had their orders from Him. The life of St. Paul is an illustration. He was called to the ministry of the Christian Church, and had renounced everything to fill it. He had renounced wealth, fame, and home to serve his Master; had endured poverty, scorn, scourging, stonings, persecutions: if he could only see that Saviour at the end of the race.

II. *The resurrection of Christ is the supreme fact upon which the Christian Church is based.* It proved the claims of Christ to be the Redeemer of men. Therefore St. Paul's statement is true. If Christ be not risen your faith is vain; you are yet in your sins. The Church is based on a risen Saviour. Without that it has no meaning.

III. *The resurrection of Christ fills out and presents in a concrete practicable form all the arguments for immortality drawn from the instincts of the race,* the hopes of men in their best moods, the analogies of nature in its spring-time; and makes the future life not simply a possibility, not a theory, but a glorious and an inspiring certainty.

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

Bishop Myriel and the Villian Valjean

Kindness, the Transforming Power of Encouragement, the Fruit of

Rom. 12.10; Phile. 11 and 18; Gal. 6.1; Eph. 4.32

SIN cannot stand erect in the presence of holiness. Nowhere in literature is there a finer illustration of the transforming power of real Christian grace and virtue than in the treatment of Jean Valjean by Bishop Myriel in Hugo's Les Miserables.

Jean Valjean had been given a leave of absence from the galleys where for nearly twenty years he had been known only as No. 5623. Already embittered against humanity because of earlier experiences he became doubly so as he found every door closed against him and every assistance denied him. The inn keepers said, "Be off with you" and the farmers had no room for a "villian." He finally crept into a dog kennel mistaking it for the shelter of a roadmender and a vicious mastiff drove him out and as he skulked along he said, "I am not even a dog."

But when he knocked at the door of the good Bishop Myriel a surprise waited for him. The old Bishop bade him enter, ordered a room prepared for him and had him sit at supper with the household. But that night Jean Valjean's evil self held the mastery and as he awoke in the night time he arose and went down stairs and made off with the silver he had seen on the table. But he was taken by the police and brought back to the Bishop's house. Then you may recall what took place. The old saint pretended that he had given the silverware to the man, asked him why he had not taken the candle-sticks also and dismissed the officers of the law.

When they were gone he turned to the astonished thief and called him his "brother," and said, "Jean Valjean, my brother, never forget that you have promised to employ this silver which I have given you in becoming an honest man. You belong no more to evil but to good. I have bought your soul from you. I withdraw it from black thoughts and the spirit of perdition and I give it to God."

For a moment the man was stunned. Victor Hugo says, "Like an owl that suddenly witnessed a sunrise the convict had been dazzled and as it were blinded by virtue." And then commenced a struggle between his wickedness and his goodness, and if you want to know something of the change that took place in him and made him one of the noblest characters fiction has ever given us read the twenty-sixth chapter of Hugo's masterpiece. True, almost the first thing he did when he went out was to sin but that same night at about 3 A. M. the mail carrier saw a man kneeling in prayer on the pavement in front of the good Bishop's house. The man was Jean Valjean.

Helpful Influence of Confidence

Wrong Motives, Impugning

I Tim. 6.4; Rom. 12.10; I Cor. 13.5; Col. 3.14

WHEN we are continually impugning unworthy motives to other people we are doing both them and ourselves an injury. Many a broken man has been made over again because he was made to feel that someone believed in him, and one ought always, for the sake of the broad, tolerant and generous disposition we so much need to have cultivated, to have this attitude of mind toward others.

Jean Valjean was the hero of Victor Hugo's great masterpiece, "Les Miserables." You will remember that after his criminal experience a new life came into his soul and he became the subject of much speculation on the part of his neighbors and always to his discredit until their eyes were opened at last to his real worth.

He had discovered a new process for manufacturing beads that brought him a large fortune; he was later tendered by the king an appointment as Mayor of the city and later still offered the honor of the cross. But from the first to the last he was bitterly misjudged. They first said, "He wants to be rich," but they learned that he gave to the poor more than he kept for himself. They said later it was political preferment he was after, but to their astonishment he declined the office tendered him; and when the honor of the cross was held before him they said, "Now the secret is out; this has been his motive all the time." But when even this churchly honor seemed to him not a thing to be sought for, they were astonished.

Unselfish and generous motives they never

thought might have been the inspiration of it all because they themselves were strangers much, no doubt, to such a spirit. There are too many of us today like the people of Hugo's novel. God help us to believe in the other fellow. It will help both him and us.

The Lost Vision Restored

Watchfulness
The Necessity of World
The Lure of

Gal. 3:3; Eph. 6:18; 1 Cor. 16:3; Rev. 3:15

A BEAUTIFUL incident is told in connection with the life of the late Henry W. Grady. He was in his day Atlanta's foremost citizen. He was a true patriot, a great statesman and a Christian gentleman. Some of the most beautiful things in the English language have come from his pen and his brilliant editorials as the editor of the Atlanta Constitution are the pride of the Southland today.

If you ever find yourself in Atlanta they will show you a statue in Piedmont Square and say to you, "This is our Henry; Henry W. Grady, the man we loved so much," and then they will tell you the following beautiful story of how this warm-hearted, devout Christian man in the midst of his busy life, his quick and astonishing success, discovered that he was losing his vision of Christ and that the richness of his Christian experience was going from him.

The trouble with most Christians is that just here they never mind. But it worried Henry Grady and he suddenly disappeared. He packed his grip and made off to his boyhood home some sixty miles into the country where his dear old mother was still living. He hurried down the lane and through the yard under the old familiar trees, took a drink from the old pump and then on into the house.

The old mother's face lift up with joy as she said, "Why, my Henry boy; I'm so glad to see you. How did you happen home?" He said, "Mother, I'm drifting away from God and I want you to let me play the boy again around the old home."

And his mother did. She had his grip carried up stairs to his old room. She baked cornpones for him and sweet-potato pie and mothered him and kissed him as she had done when he was her fair haired boy and she took him up stairs to bed and tucked in the covers as she used to and kissed him "Good night," and for five days, great, strong man that he had grown to be he got down on his knees in the morning by his mother's chair and in the evening by the bed side and said his prayers as he had done when a child. And she would talk to him about God and what Christ had done for him and after five days of an experience like that he returned to the city and the citizens of Atlanta noticed that a change had come over him. He had gotten again the vision of his Lord and the satisfying faith and rich experience of the earlier days had come back. They could tell it in his footsteps and in the shining of his eyes.

Life today is just as strenuous and the Christian must have a care lest the rush of things steal his mind away from God. But, Oh, the hallowed memory and the wooing voice of other days when the vision was clear! Yield yourself to them and they will bring you again to the place where Christian experience is deep and sweet.

Listening to the Voice of God

Obedience
Real Religion

Matt. 7:21; Lu. 14:23; Matt. 25:31-46; Jas. 1:27

IT IS said of Ezra that he not only taught the Law of the Lord, but he prepared his heart to do it. It is not a hard thing to teach or preach the will of God, but to do that will sometimes requires courage and sacrifice and an abandon from which we shrink.

There was at one time a young artist who had an ambition to paint a picture that would be admitted to the Royal Gallery. He tried many times but felt each time that he had not yet found the subject calculated to draw the best out of him. At last he painted the picture of a poor woman struggling down the street with a child on her breast. The rain and the sleet beat in her face and every door was shut. He expected to call the picture "Homeless." It seemed as though at last he had found his theme and the best that was in him was being called out.

But as he painted the canvas spoke to him as with a voice of living color, and it said, "Why don't you live your picture? Why don't you go out and save these poor unfortunate ones?" And the artist laid down his brush and went down into East London and began to live out the appeal he was trying to make to others with his brush.

This young man is the artist who afterwards became Bishop Tucker of Uganda and who wrought so mightily for God. Oh, it is easy to speak, to make sermons and to paint pictures, but to do, to act, requires courage and sacrifice and abandon, but for this the world in its night of sorrow is crying.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Singing

Matt. 26:30-35

"WHEN they had sung a hymn, they went out" to Gethsemane. It was a time to weep, but they sang a hymn of praise to God. It was like singing at a funeral service, and worse, because death was still just ahead in prospect. It is often wise to sing in sadness, to sing rather than sigh. Jesus knew the fate that was rushing upon Him in its wild fury, but He led in song.

Singing harmonizes the soul. It stills the troubled waters of the heart. It dispels the clouds of gloom that overhang the discouraged spirit. It melts the ice of worldly chill, and makes the pulse run free and warm. It extinguishes the fires of hate and jealousy and envy. It makes the light of hope and joy shine into the darkened room of sorrow. It throws a mantle of steel around the soul tempted by evil, beset by the hosts of Satan. It lifts the dejected mind into the heights of celestial glory. "All God's chilluns got wings."

Singing "tunes in" on the melody of divine love. It realizes the fellowship with God the Father, and with His Son, Jesus Christ. (1 John 1.) As radio makes vocalize the hidden sounds that fill the air; so singing to God makes the soul conscious of the undreamed whisperings of God's love and care.

Singing reminds us that we are more than flesh and matter. It voices ideas and ideals. Into the harsh, rough swelter of human life it brings the excellence of the spirit of man, which links him with God.

Jesus in singing showed His confidence in God the Father. As far as man was involved there was no hope; but in God hope rose to the heights of song. "My times are in Thy hand; My God, I wish them there."

Singing praise to God strengthens the faith in Him. There is something heavenly in song. We feel a greater faith in one whose presence is with us; and so in singing praises to God our faith is renewed and increased.

In this spirit Jesus went forth to meet the future, as Man's supreme hero and exemplar. "For the joy that was set before Him, He endured the Cross despising shame; and hath sat down at the right hand of the throne of God" (Hebr. 12:2).

Sorrowing

John 12:20-33

"BLESSED are they that mourn; for they shall be comforted." Human nature, as we have it in the flesh, needs a certain amount of sorrow to refine it to its greatest possible excellence. "Not now but in the coming years, sometime we'll understand." Then trust in God through all the days.

Jesus was a "Man of sorrows, and acquainted with grief." He exemplified this great problem of life in His teaching and in His life. "My soul is exceeding sorrowful even unto death." (Matt. 26:38). And before that He said, "Now is my soul troubled, and what shall I say?" (John 12:27). "But for this cause came I unto this hour." "Father, glorify Thy name."

Jesus warned His disciples. "In the world ye have tribulation; but be of good cheer; I have overcome the world" (John 16:33). "These arrayed in white robes are they that come out of the great tribulation; and they washed their robes and made them white in the blood of the Lamb" (Rev. 7:14).

Sorrow may sadden and sour the soul of man. The spirit of rebellion rankles in the breast, disturbs, distracts, destroys. The spirit of submission allows the grief to do its perfect work. "Patient in tribulation" is the key. "It is the Father, let Him do unto me as seemeth good unto Him." "Not my will, but Thine be done." Sorrow mellows such a spirit.

Sorrow is a test, an acid test. It expresses God's confidence in us. God knew that Job could stand the test, and by his loyalty and by his patience, he would prove his integrity and God's loving sovereignty. Any one can be calm and smiling in prosperity and joy; but God's grace in man is seen when all is dark, and things go wrong. The stars shine best in the night. The white water lily grows and blooms in the mire. The noble soul is the most resplendent in sorrow.

"Bear ye one another's burdens; for every one has burdens." We need the discipline of sorrow to give us the finest human touch in ministering to the sorrowing ones. If they know that we too have had such grief as theirs, they the more readily receive our manifest sympathy. They appreciate the deep heart emotion of a true brother or sister. Jesus is supreme in this comforting. "He knows our frame." He has felt our sorrows. He has our confidence. "I will not leave you desolate. I come unto you" (John 14:18).

Sorrow will not drown us. We need never fear that God will forget us, and let sorrow overwhelm our soul. Jesus cried out in bitterness of soul, "My God, My God, why hast Thou forsaken me?" But God had not forsaken Him. After His temptations in the wilderness, the angels came and ministered unto Him; and in Gethsemane the Father gave Him strength; and on the Cross the Father smiled His love; and the Son gladly responded, "Into Thy hands I commit my spirit." In His own wise time, God will raise us up from our sorrow into the exceeding brightness of His heavenly joy. "Your sorrow shall be turned into joy" (John 16:20).

Soaring

John 19:17-27

"IT BECAME Him, for Whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings" (Hebr. 2:10). Pain is one of the penalties of being human. The lower forms of animal life doubtless

suffer in some measure, according to the development of their nervous systems; but it is in man that suffering finds its most exquisite torments. Thus it seems that suffering has a supreme purpose of love in the affairs of man.

Suffering is a necessary part of human flesh. We can see its uses in Nature. The nerves give warning of danger and of poison. We might not take notice of anything that injures our body, if it were not for the pain. The stab of suffering points out the hurt, that we may remedy the evil. Man is often indifferent to a moral hurt, unless he is in some way stabbed awake.

"Though He was a Son, yet He learned obedience by the things which He suffered; and, having been made perfect, He became unto all them that obey Him the Author of eternal salvation" (Hebr. 5:8). The will of God for us is the law of our being, so that we may attain to all its highest possibilities. "Behooved it not the Christ thus to suffer, and to enter into His glory?" (Luke 24:26). He acted like a Man.

Suffering elicits sympathy and help and research. When scientists see suffering they strive to find the remedy. This Christ-like sympathy in modern times has found many ways of ameliorating and of curing diseases. The suffering of innocent children is a great challenge to humanity.

Suffering leads to God. It was so in the case of the Israelites often during their wilderness journeys and when in possession of the Promised Land. "They cried unto the Lord in their trouble; and He saved them out of their distresses." Very many have been unmindful of God, until they found themselves helpless, faced by terrible results; and, when all other hope failed them, they turned to God in desperation, as the last resort. He is not small enough to hold a grudge against them for this; but, as a loving father, He accepts them and showers upon them His blessing, not because they deserve it, but because of His resurgent love. This is one function of suffering.

Bitter herbs give a relish for plain foods. So suffering enables man the better to appreciate health and energy and ordinary success. Thirst makes unadulterated water a delight. Sickness prepares for a better enjoyment of life. Sorrow for sin brings the exultant joy of forgiveness.

Paul was right. "Our light affliction, which is for a moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4:17). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). Death is the only way into fulness of life. Jesus must die, of necessity, or He could not have a resurrection. Good Friday must precede Easter; and it gives to Easter its triumphant significance. "He is risen."

Suffering

Acts 1:1-11

EASTER was the clear shining after rain, after the most terrible storm that ever swept the earth. The sun rose out of the densest night. After Jesus had descended into the sombre shades of the place of the dead, He rose on the wings of light, and soared into the radiant firmament of Heaven.

Jesus soared into the realm of the spirit, into the empyrean of God during all His public Ministry. The first flight recorded is when He was only twelve years of age, soaring into the heights, talking with the doctors in the Temple. Having His spirit we too may soar.

Every "Lord's Day" is a miniature Easter, and ever speaks to us of the new life in Jesus Christ, His resurrection life, His spiritual life. "Life is ever lord of death; and love can never lose its own." There is a tradition that Easter lilies sprang up in the foot prints of the risen Lord, as He walked away from the tomb. History is full of the truth that wherever the Gospel of Christ is preached there springs up on every hand the "new man" of loveliness and fragrance and glory divine.

"They shall mount up with wings as eagles." Isaiah knew. Jesus knew. We also may know. How few live up to their inalienable privilege! How many grovel in the earth! They use the muck-rake, and never see the stars, nor the clouds of glory, nor the beauties of nature. They are enveloped in the clouds of dust they raise. Jesus did not so live. He does not wish anyone to live so low a life.

The spirit alone can enable us to soar. While we toil in the deep ruts of necessary labor, we may soar in thought, in imagination, in ambition. While our feet sink in the mire of earth's conditions, we may soar in love for our dear ones, in love for some kindly work, in love for the loving Christ.

The spirit must dominate our life, if we are to soar worthily. Some only taxi, and yet they are trying to fly. Man must break away entirely from the slavery of material things, and allow the spiritual realities to have first place, before he can know the exultant joy of soaring above the trials and sorrows and sufferings of the earthly life.

The ascension of Jesus typifies the complete control of the spirit over the body. For forty days He lived on the border line. Then He ascended. "We look for the Saviour, the Lord Jesus, Who will fashion anew this body of our humiliation, that it may be conformed to the body of His glory."

* * *

Why Do the Biblical Writers Agree

There were from thirty-six to forty different men engaged in writing the Bible. Yet they agree on every important doctrine. When men claim to be guided by human reason, they always differ, and sometimes very widely. Many of the greatest human philosophical teachers nullify one another's systems, so that if one is right the other is absolutely wrong. There is no other adequate explanation of the agreement of the Biblical writers except to say that they were led by the Holy Spirit. The Ultimate Author of the Bible is God, and of course God would agree with Himself in giving His revelation to men. A poet has aptly put the matter in the following lines:

Whence but from heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain and martyrdom their price!

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By Professor Glenn Gates Cole, Litt.D., Wheaton, Illinois

Author of *Jungle Poison*

XVI.

The Deserted Wife

But while his mind was upon the task in hand, there was a sickness at his heart that could not be eased. He was working under a cloud whose somber lining reached down with invisible rays, and clutched at his heart, his love, and his feelings. It was but the trained intellect that worked along in the central sunshine, while all about was the black border of doubt.

WITH an idea that much of the mystery would be solved through a conference with Mrs. Mason, Harker hurried to obey her summons. But he was not prepared to face the picture of suffering, broken-hearted womanhood he found there. Stella Mason was prostrated by the sudden, unexpected stroke that had come upon her as lightning out of a clear sky.

He found her huddled on a divan with little Fairy, alarmed and screaming, hugged closely with frantic concern to her heart. The maid was standing near by, imploring her mistress to be reasonable, and trying to pursuade her to give up the frightened, crying child to her care. But Stella was obdurate and hysterical. Her outbursts were largely exclamatory, and nothing she said, gave the maid a clue to the cause of the trouble, which fact still further increased the perplexity of that well-designing personage.

At sight of Harker, the attitude of the forsaken woman changed. She silently held the child out to the maid, who took it gladly and escaped from the room, leaving Mrs. Mason and the minister alone. "I came at once in answer to your call," he reminded her, as he crossed the room and took her hand. In reply, she burst into hysterical weeping, and clung to his hand as one clings to a rope of safety let down to save from drowning. Then, with incoherent words she thrust a letter into his hands.

He gathered from what she said that Guy was gone, and that he should read the letter. So he drew aside to an open window of the partly darkened room, and read it. It was as follows:

"Dear Stella: I am leaving you forever, and am sure after you have had time to think about it, you will be glad I am gone. I have left you so arranged for financially, that neither you nor Fairy never need to lack for anything. The papers are all in my desk. The only thing that I ask of you is, that as soon as the law will allow you to get a divorce for my abandonment, that you will do so, and then you will be free. I make no other conditions, except that you forget me; and never tell little Fairy what a wicked father she has. Forgive me, Stella, it is the only course left for me. Guy."

The letter was so unexpected and disquieting that Peyton read it through a second time in order to collect his thoughts. Some way, the former words of Wanda Reese were ringing in his ears:

"And I give you the same warning, as to one that sows seed that does not insure a Christian harvest, 'God is not mocked: for whatsoever *you* sow, that shall *you* also reap:' Peyton Harker, are you prepared to reap that harvest?"

As he finished he realized that Stella had ceased her weeping, and was watching him expectantly.

"Why has he done this?" Peyton asked, coming back, and taking a chair opposite the woman. It was a natural question for him to propound; and he did not realize how extremely impolite it was until after he had uttered the words. It was indicative of prying into very private affairs. So he started to apologize, but she stopped him with an impatient gesture.

"Just the question I am asking," she informed him. "Why has he done this? I have not one

shadow of evidence as to why he has left me this way, and he does not explain."

"Then, you have not quarreled?" Peyton asked.

"Never in our lives, Mr. Harker. I do not think he ever spoke a cross word to me. And my querulousness at times has always been met with a smile. Guy is the best man that ever lived. Something from outside our home, has caused this. I have never done anything to cause it. You know that, Mr. Harker."

"But what outside cause do you suspicion?" he asked.

"I do not know," she answered, candidly.

"It is very puzzling, I must admit," he said. "Evidently, from what this letter says, it is not due to any financial trouble."

"It is not that," she affirmed, positively.

"Perhaps he merely grew tired of life's monotony, and wanted to get away from it all," suggested Peyton. "If so, he will surely be back soon."

"It is not that, either," she assured him. "And he will never come back."

"Evidently, you have some knowledge you are keeping from me," suggested Peyton.

"My heart speaks for me, Mr. Harker; and my heart tells me he does not love me any more. It has been coming. I see it now; but I did not think of it at the time."

"Such things have happened," Peyton replied, non-committingly. "But why should he cease to love you? I can not imagine such a contingency. He always seemed very fond of you."

"I am going to confess to a fear, Mr. Harker. I may be wrong, and I would not say this to anyone but you. I guess ever since the world began, people confess things to their religious leaders that they would not tell others. So I am telling you. I am afraid he has learned to love another woman."

Harker sprang to his feet, aghast. Then, he sank back again. "I can not accept that accusation of Mr. Mason. I can not believe it. He could not cease to love *you*. What proof have you?"

"Not a shadow of real proof, except my intuition, Mr. Harker," Stella said, with finality. A pause followed. Both were busy with their thoughts. It was unbelievable to Peyton that the husband of such a woman could abandon her.

"What woman do you fancy is at fault?" he finally asked.

"I am not sure of this; and it must be a secret between us," she began. "I may be mistaken in thinking such a thing. I may be doing both Guy and her a great injustice in saying it. But if there is a woman involved, I believe she is Wanda Reese!"

Again, Harker was involuntarily upon his feet. A feeling of suffocation swept him. He could not reply. Mechanically, he walked to the open window, and drew in a draught of the fresh outside air. His mind was confirming her statement. Wanda was one woman who could have broken up this home, had she set herself to do so. Wanda was involved, and her telegrams to him, with her suspicious journey were a part of something not understood. He had come to look upon Wanda as by far the most sensible, level-headed woman as well as the most magnificent one, he had ever known. Why should Stella implicate Wanda in an elopement? Why indeed? He must find why! He returned, palefaced to his chair.

"Now, Mrs. Mason," he said, in a voice he hardly recognized as his own. "You realize that in implicating Miss Reese you have made a very serious charge. On what do you base this supposition?"

Stella realized from his tone, that she had made a mistake, and wished that she had not spoken so confidently. She must justify her suspicions of Wanda. Still, she had been sincere in it, and she decided not to recant but to explain fully why she doubted Wanda.

"You do not appear to believe that Miss Reese is involved. I hope not too; but appearances are against her. Are you aware she left for Cleveland a few days ago, and just after Guy left for Cincinnati?"

"But that is no evidence. Cleveland is across the state from Cincinnati."

"Of course. Naturally, they would not go away together, nor even in the same direction at first."

"But I have reason to know that Miss Reese did not remain in Cleveland, but went immediately to Pittsburgh."

"To be sure she did! That looks still more suspicious to me. Do you know positively, that Guy did not meet her there?"

"I do not know about that. Any way, you are merely surmising."

"Yes; but sometimes surmises are good for something, especially when based upon reasonable facts."

"Well, what facts can you advance?" he asked.

" I saw Guy and Miss Reese together for an hour before she left for Cleveland."

"But that is not so very suspicious is it?"

"It was suspicious this time," she said, with heated breath. "It was in Whitby's store; down

n the basement at the refreshment counter. He ought her a sundae, and they staid at the table whole hour. I timed them! And they were so busy talking that neither of them saw me, hough I was in and out several times."

"But as you do not know the subject of their conservation you have no grounds for suspicion. They might have been interested in some entirely different subject of conversation. Do you hink they would plot an elopement in such a public place as that?"

"Of course, I had no great misgivings at the ime; but I look on it differently, now. And hen, what I know of her besides, makes me uspicious."

"What do you know of her?" echoed Harker, is heart sinking at what this implication might nean. And he had his fears confirmed.

"Yes; what I know of her! You do not know Wanda Reese as I do. That all happened before you came to Warburton. Before she went o the university, Wanda was the most inveterte flirt, a designing coquette, and the wildest girl about dancing that I ever knew She vould go miles to a dance, and it did not seem o make any difference what kind of a crowd he was in, either. But, do not misunderstand. She was always decent, and had a good reputaion at that time. It was not until she had one to the university that evil reports began oming back concerning her. In fact, she was ost to her people for a whole year, and no one nows where she was or what she was doing. Now, do you see why it all makes me very susicious? You know what a magnificent creature Wanda is. I believe she is one girl who ould win Guy away from me if she set herself o do so. I hope she has not, but I fear it."

And, knowing what he did about Wanda's niversity life; and her character the first time e ever saw her; his reason was silenced, though is heart could not pronounce her guilty. But hy had Wanda telegraphed for him to come o her, if Stella's surmises were true?

Harker was never able to recall how he left ie Mason home. His first realization of himelf was when he was walking up the steps to is own home. Then, he had an uncertain emembrance of a rather formal but uncertain ave-taking, and a sub-conscious sense of havng done something abrupt and unusual. With n effort at concentration he passed into his udy and sank into a chair. At that instant, ie phone bell rang, and he gathered his wits out him to answer the call. It was Samuel earing, a friend of his, who at his importunity, ad gone upon John Lewis's bond. In his menal chaos, he had an apprehension as of something else disconcerting about to occur, and he was right.

"I just called you up, Mr. Harker, to ask if you had any explanation to offer about John Lewis as a bail-jumper? He has gone, and there are suspicious circumstances about the flight."

"Surely, you must be misinformed, Mr. Dearing," remonstrated Harker.

"So I though, at first. But I have confirmed it all very carefully," assured the voice over the phone. "Of course, it is several weeks yet until the hearing, and he might return. But no one knows where he went, which is quite disconcerting. Some way, it looks like a premeditated plan to escape before he could be suspicioned of such plans."

"Then you have no idea where he went?" asked Harker mechanically.

"Merely the direction he started," was the reply. I traced him to Columbus, and there lost track of him though I did get an unconfirmed rumor that he took a train for Pittsburgh. I suppose he is headed for Canada or South America. I have notified the authorities at Buffalo and New York. I thought you ought to know about it, and so I called you up. Good-by."

Despite the heaping-up of uncertainty and trouble, Peyton had to smile. In fact, the smile broke out into a nervous laugh. "All my universe seems to be revolving around Pittsburgh," he said with a chuckle. "Well, I think to untangle the knots, I shall go to Pittsburgh myself to-morrow."

His eyes rested upon the notes of his uncompleted sermon for the next day. A remembrance that there were a few confirmations to secure from his "authorities" drove all doubts from him. Instantly he was concentrated upon the logic of his sermon, and resolutely he turned his back upon his other perplexities.

But while his mind was upon the task in hand, there was a sickness at his heart that could not be eased. He was working under a cloud whose somber lining reached down with invisible threads and clutched at his heart, his love, and his feelings. It was but the trained intellect that worked along in the central sunshine; while all about was the black border of doubt. He was determined that that sermon should be the masterpiece of his life.

* * *

No view can be more pernicious or more absurd than that which brings truth and falsehood upon a level and represents as of no consequence what a man's opinions are.—*Dr. Robert Dick Wilson.*

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Three New Rimmer Books

THE Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, California, has just issued three more important booklets by that staunch defender of the faith, Harry Rimmer, who is doing such effective work in showing that the real discoveries of science do not cancel any of the teaching of the Bible. Of course, this means that many things that go by the name of "science" are not science at all, but are merely the conjectures and speculations of men who are regarded as scientists.

The first of these booklets is entitled *Modern Science and the Prologue of Genesis.* In this number Mr. Rimmer shows clearly that the Hebrew word for day, *yom,* is used in a variety of ways; yet he believes that the days of Genesis I were literal or solar days of twenty-four hours. He really puts up a strong argument in upholding that view. Then he accepts the view that the phrase, "waste and void" (*tohu vabohu* in the Hebrew) in Gen. 1:2 means a state of chaos brought about by the sin of the angels. Then the rest of the first chapter of Genesis gives an account of the reconstruction or renewal of the earth.

The second of these pamphlets goes by the catchy title, *Modern Science and the First Day of Genesis.* In this number the author deals with God's creation of light. He analyses the character of light—you might say the physics of light—and comes to the conclusion that ligh is a "creature." Scientific research into the nature of light is all, Mr. Rimmer holds, confirmatory of the literal teaching of the Bible. God said of the light after its creation, "It is good." Mr. Rimmer's book proves how good and useful light is.

A third pamphlet contains *A Debate.* This famous debate was held last August at the Northwestern Bible Conference, Medicine Lake Minn. The debaters were two fast friends, Dr. William B. Riley and Harry Rimmer. It must have been an exciting tussle. Dr. Riley argued that the "days" of Genesis I were periods, and thus accounted for the various geological strata Mr. Rimmer upheld the view that they were literal days. We can say that it was a "battle royal," and that the debaters, though fast friends, handled each other without kid gloves. Which won the debate we decline to say. On that matter we take our position "squarely on the fence."

But people ought to get these interesting booklets. Address the Research Science Bureau as above indicated. They are only 25 cents each.

How a Liberalist Misconstrues

A LETTER comes from Rev. B. C. Patterson, Tenghsien, Shantung, China, who has been a missionary of the Southern Presbyterian Church for 38 years, and who is now a member of the teaching force of North China Theological Seminary. He informs us that the pamphlet of Dr. Hay Watson Smith, of Arkansas, a well-known liberalist, has reached China, and is calculated to do harm to the cause of missions and of evangelical Christianity. Mr. Patterson writes us:

"I cannot think there are many ministers in the Southern Presbyterian Church who are as cowardly and dishonest as he (Dr. Smith) intimates on page 10 . . . China being my special field, I felt in duty bound to send out a defense of the Chinese Bible Encyclopedia to our papers. I enclose a copy . . . There are other points in the pamphlet that should be answered and I trust some one will do it. With heartiest good wishes for you in your loyal defense of the truth, I am yours most truly."

As has been shown in a previous number of the BIBLE CHAMPION, Dr. Smith is under fire in the Southern Prebyterian Church. Our friend Dr. McPheeters, of Columbia Theological Seminary, Decatur, Ga., has gotten after him, and has shown that, if he is so sure he is in harmony with his church, he ought to welcome an

nvestigation, so that his reputation might be leared of any suspicion of heresy. But the imple fact is, he is *not* in accord with the hurch of which he is a professed minister. Anybody who has read any of his writings nows that, even if Dr. Smith does not seem o know it himself. We have ourselves received ersonal communications from him, and they were redhot with wrath against the truly evangelical basis of his own church and of the Protestant Church in general.

We publish below Mr. Patterson's defense against the charges of Dr. Smith:

In the pamphlet there is also a gratuitous and unjust attack on the great evangelical *Bible Encyclopedia for the Chinese* and on its respected author that is entirely uncalled for.

Lest his aspersions should create a wrong impression as to the value of this excellent work allow me to say the following: This Chinese Encyclopedia is based on Orr's monumental work, and the article critized is by Philip Mauro on Evolution.

The publishers of the original Orr's Dictionary felt so uncertain about the discussion that was sent in for them to publish that they were constrained to add a note to the article, saying: . . . "while Professor Zenos has been allowed to state his views unreservedly, neither the publishers nor the editors are to be held as committed to all the opinions expressed."

Dr. Smith considers that article "sane and able." There is plenty of room for two opinions on this subject. At any rate, why should it be necessary to translate this for the new church here? Mauro's article is written for the Chinese student who has to meet the blatent infidelity, fortified with all the materialistic reasoning, imported from the West. It was to help them that this article was written, and its avowed purpose is to show the untrustworthiness of the mechanical theory of evolution, and this he has done well. No reference should have been made to this work in the pamphlet sent out. It only clouds issues.

REVIEWS OF RECENT BOOKS

By Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

The International Standard Bible Encyclopaedia. Second Edition, Revised. By James Orr, D.D., Original Editor-in-Chief. Melvin G. Kyle, D.D., Revising Editor. The Howard-Severance Company, 205 West Monroe Street, Chicago, Ill. Address the publishers for prices, terms and other information.

Of such signal and timely importance is this evised edition of this great work that we give t first place among our reviews for this month. We hope every reader of the CHAMPION will ay heed. The original work was a classic in ts line, and still remains a classic for salient nformation up to the time of its publication. The new edition is probably the most complete Bible encyclopedia that has ever been published n the English language, being composed of five arge volumes of about 700 pages each. A omplete index of the many subjects treated dds much to the value of the treatise. There s also an alphabetical index of the two hundred cholars who have contributed articles. It is ertainly a galaxy of well-known Biblical experts and specialists. The first edition, published in 1915, was a marvel of erudition on he conservative side, and the new edition is of he same character and mental caliber. It is rought right up to date, including many facts elonging to the year 1929. Some defects of he first edition are amended in this last edition. The careful and scholarly editorship of Dr. Melvin G. Kyle, so well known in the field of archeology, will guarantee both the solid and safe theological character of the new edition. Among the chief characteristics of the work is its historical trustworthiness, its adequate scholarship, its fairness toward all parties, its evangelical attitude, and its variety and completeness of subject-matter. It would be hard to find a Biblical topic that is not adequately treated. Questions of introduction and Biblical criticism are dealt with in a most cogent and satisfying way. Much new material is inserted, because the world has made rapid advancement in the last fifteen years. If you want the latest and best in Biblical scholarship, get this work. It is especially rich in archeological lore.

Twice-Born Ministers. By Rev. S. M. Shoemaker, Jr. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

Somewhat after the order of Harold Begbie's notable book, *Twice-born Men,* Mr. Shoemaker's volume has a quality, purpose and impressiveness all its own. It is by no means a copy of Begbie's book. After some varied experiences in the world, the author came into a real experience of the saving and anointing power of Christ in his life. Then he became Rector of Calvary Episcopal Church in New York, in which he has done a notable work. He really heads a "movement," as he himself

calls it (p. 13), for a deeper spiritual experience and a greater enduement of spiritual power and effectiveness in the denomination with which he has allied himself. He does not object to churchliness and order, but he thinks that the stiffness and formality which so often mark church life in all the branches of Christendom ought to give way to real earnest work for the unsaved. The chief object of this book is to narrate instances of ministers who were comparatively ineffective in their work until they made a full surrender to Christ, and were born again by the power of the Holy Spirit. What a difference this experience made in their own lives and their success as soul-winners. It is a book of far more than ordinary importance, and the narratives of conversion are often truly affecting. Mr. Shoemaker and his church hold outdoor meetings in New York in which many real conversions take place. We want to give the book our hearty approval. Other denominations, besides the Episcopal Church, may well profit by it.

The Stone, or, Married to Another. By Lucy Gertrude Mason. Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Buildings, London, E. C. 4. Price, 2s. 6d net.

Although the title of this book is a blind one, that is its only fault. The author has visited Palestine, and has come under the charm of its beauty and the influence of its many sacred associations. So she follows some of the Old Testament characters in their quest for "the Living Stone." Then in the New Testament this Stone is revealed, and is Christ. The reflections are given in the form of a narrative, telling how some pilgrims travelled in different parts of Palestine and visited places made sacred by the patriarchs, Christ and His apostles.

Why I Know the Bible Is the Word of God. By William E. Biederwolf, A.M. Pentecostal Publishing Company, Louisville, Ky. $1.25.

After all, a plain, simple, straightforward presentation of the evidences for the divine inspiration and authority of the Bible is the most convincing for most people. That is the kind of a book this one is. Dr. Biederwolf is never abstruse. His style is terse. There are no long, meandering sentences in it that are hard to parse and analyze. Yet it is not shallow plowing that you find here. Real reasons that appeal to the intellect as well as the heart are here set forth with the clarity of manner that betoken lucidity of thinking. Here and there a little sarcasm creeps into the lines, but there is nothing ill-grained. With a little imagination, which everybody ought to possess, you can see the author smiling goodnaturedly when he indulges in a little satire. Dr. Biederwolf reveals wide reading in his works, and draws for argumen and illustration from a great variety of sources At the same time he gives proof of much thought of his own. Our readers who have been following these chapters as they appeared serially in this magazine will surely be glad to get the articles in this convenient book form Mr. Boyer, the publisher of the CHAMPION will be glad to send you a copy of the book fo the stated price.

Think on These Things. By Amos R. Wells. W A. Wilde Company, Boston, Mass. $1.50.

Dr. Wells has a way about him that always attracts and interests. He says things tersely and they are always things worth while. This book consists of daily meditations for a year Nearly a page is given to some pertinent reflections on a Biblical text for each day. A topic is deduced from the text, and a brief prayer comes at the close of the meditation. The book is so helpful spiritually that it has been included in the list of books selected by the Home Library Club, Holland, Mich., which recommends a book a month to readers who desire real evangelical literature. We believe that Dr. Wells's book is especially adapted to guide individuals and families in their daily devotions.

God's Final Messengers, or, Pharoah's Cup Refilled. By "A Business Man." G. Elgin Keefer E. E., Publisher, Westport, Conn. $1.50.

This book has been sent to us for review, bu we hardly know what to say about it. Certainly it reveals a great deal of thought and much study of the Bible and of world history. For that reason it may be worth reading by persons who are fond of delving into the mysterious parts of the Bible. To our mind, however, the author indulges in a good many fanciful, not to say erratic, interpretations of Holy Writ. We confess that we are unable to follow him, and are wondering whether more books than necessary are not coming from the press with the idea of prying into the future.

The Bible of the Expositor and the Evangelist Vol. XI—Proverbs. By William B. Riley, D. D. Union Gospel Press, Box 680, Cleveland, Ohio. Cloth binding, $1.00 (postage, 12 cents); paper binding, 50 cents (postage, 10 cents).

Of the forty volumes that will complete this series, twenty-three are now off the press. The work represents forty years of labor. The series is not a commentary, but an exposition and application of important passages of the Bible, in

both the Old and the New Testaments. Dr. Riley always writes and speaks right to the point. He is never ambiguous or misty. Any one who cannot understand him must be dull indeed. He has a direct and terse style that is all his own. In short, he is Riley and nobody else. And yet he is not that kind of an "original genius" whom nobody can get along with, for we have never been associated with a kinder and gentler man. This proves that a man may be firm and strong and at the same time courteous and kind. One of Dr. Riley's fine marks is that he is a diligent and careful Bible student, and for that reason he loves and believes the Bible from cover to cover, and is no flaw-picker. For that reason, too, he has the spiritual mind, which is the primary need for the expositor of its treasures of truth.

So much in general about Dr. Riley and his Bible work. As to the volume now under consideration, it is a marvel of exposition and inspiration. How luminous and practical the wisdom of Solomon becomes under the handling of this expert Biblical interpreter. There is first a valuable introduction to the book of Proverbs; then follow chapters on "The National Sin," "Wisdom the Principal Thing," "A Timely Warning," "Our Daughters and the Downtown," "Six Essentials in Soul-Winning," and so on through the whole list. The reading of such a book makes for virility of Christian character.

The Bible of the Expositor and the Evangelist: Vol. XI—1 and 2 Corinthians and Galations. By Wm. B. Riley, D.D. Union Gospel Press, Box 680, Cleveland, Ohio. Cloth, $1.00 (postage, 15 cents); paper, 50 cents (postage, 10 cents).

What has been said in the review immediately preceding about Dr. Riley in general might be repeated here, were it necessary. With that deft power of Biblical exposition and application for which he is noted, Dr. Riley in this volume selects many of the most impressive passages from the three Pauline epistles mentioned, and comments on them. It is uplifting to read such clear interpretations of the Word of God. The beauty of it all is that the Bible is made such a practical book, so relevant to the needs of every age. Who ever penned more timeless truths than did the inspired Paul? The wonderful truths he wrote carry their own proof of their divine origin. No mere human wisdom ever could have invented such deep thoughts. Note some of Dr. Riley's chapter headings: "Self-offering Versus Self-seeking," "The Law of Liberality," "The Apostle's Defense," "The Peril of the Putrid Touch," "No Compromise, but Complete Separation," "Is There any Salvation from Social Disorders?" "The Antiquity of Modernism." These books may also be ordered from L. W. Camp, 1020 Harmon Place, Minneapolis, Minn.

The Power of God Unto Salvation. By Benjamin B. Warfield, D.D.,LL.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. $2.00.

"He, being dead, yet speaketh." That was said of righteous Abel. It may truthfully be said of the sainted Dr. Warfield, the author of these weighty and deeply Biblical sermons. They were all preached in the chapel of the Theological Seminary at Princeton. Of course, as might be expected of so great a scholar, they are doctrinal and profound. And yet the preacher's aim was practical instruction and uplift. There is in these sermons a very outstanding feature; that is that the author always tries to give the whole truth respecting any proposition. He had a well-poised mind, and could see truth as a whole, and also all related truths in their proper relative value. He did not think it necessary to cry down one truth in order to cry up another. In other words, he was all-sided. In dealing with the Christ, for example, he recognized Him our Teacher, Example, Prophet and King; but he did not forget to set forth His office of Priest, in which office He made expiation for the sins of the world. Dr. Warfield recognized the full deity of Christ, and just as stoutly did he uphold the doctrine of His true humanity. We believe that the posthumous sermons of this great preacher and theologian will take their place among the classical evangelical sermons of the Christian world. We thank the publishers for bringing them out in book form.

Man in the Making. By Charles M. A. Stine, Ph.D.,Sc.D., and Milton H. Stine, Ph.D.,D. D. The Lutheran Literary Board, 8th and Elm Streets, Burlington, Iowa. $1.50.

Whoever gets this book will not be disappointed—at least, he will not, if he is evangelical in his convictions and experience. The authors are well acquainted with the subjects they discuss. They first show that evolution is inadequate to give a scientific and rational account of the origin of man. "Man in the Making" does not come about in that crude way. Then the authors present the reasons why the Biblical account of man's origin—that is, his creation in the divine similitude—is both reasonable and satisfying. Man's fall into sin according to the Biblical account is accepted. Therefore man needs re-making, and the only

possible way for this purpose to be accomplished is through the redeeming grace of God in Jesus Christ and the regenerating and sanctifying power of the Holy Spirit. The problem of human suffering is treated with effectiveness. Good chapters on prayer and the life to come greatly strengthen the argument.

A Gospel for the New Age. By Rev. C. H. Buchanan, D.D. For sale by the author, Richmond, Ky. $1.00 net.

The author of this book is a valued contributor to the BIBLE CHAMPION. Although it was published in 1925, it has not yet been noticed in this department of the CHAMPION, and we find it to be so apropos to the needs of our times that we desire to commend it to our readers. In the first chapter there is an incisive, but not pessimistic, analysis of the present condition in both the church and the world. But when Dr. Buchanan comes to point out the remedy for the distressed state of the world, he does not prescribe mere nostrums and cosmetics. No; he declares that the old, tried gospel of Christ as set forth in Holy Writ is the specific and the panacea. This is the sturdy way in which he puts it: "With such an appeal (that of the gospel of Christ) we face the issue, not with the gospel of uncertainty, negations and doubt; nay, not that; but with the gospel of certainty, the gospel of affirmation and of the eternal verities; for only this is dynamic, only this is a glorious reality." Then in the chapters that follow he deals most effectively with such themes as these: "Religion, the Greatest Reality," "The Cosmic Principle of Love," "God's World Plan as Revealed by Our Lord Jesus Christ," "The Forgiveness of Sin," "The New Life from Above," "The Supernatural in Religion," and others just as relevant. Get the book; it is worth reading. It will put iron into your backbone; it will help to stabilize your faith.

The Shepherd Prince. By Abraham Mapu. Translated from the Hebrew by Benjamin A. M. Schapiro. Published by the translator, 83 Bible House, Astor Place, New York City. Pp. 380. 1922. $2.50. De Luxe, $5.00.

Historical novels are apt to surpass ordinary fiction in their value and permanence, and this is one of the best of its class. The plot is laid in the time of Isaiah, and the characters are true to life as we see it in the Old Testament. Indeed, they are so real that the reader is almost ready to believe that the events actually took place. More than that, the book reads like an original rather than a translation, and yet it has all the earmarks of Hebrew thought and diction. It is a study that amounts to a revelation of Hebrews at their best and worst, and the reader cannot help feeling that the Jews were worthy of their position as the chosen race, with such pure-hearted personalities as the backbone of the race. The power to love unselfishly is the very core of the plot, and the hero and heroine are characters never to be forgotten after once made known. The book can not fail to help Jew and gentile to understand each other better. The translator is a Hebrew scholar and Christian, and his translation was a labor of love. The book deserves a wide place in American life and letters.—*H.W.M.*

* * *

Additional Literary Notes

A great meeting of evangelical Christians was held in Royal Albert Hall, London, on the evening of December 3, 1929. The hall was packed, galleries and all, with an audience that was whole-heartedly for the whole Bible. The assemblage was held under the auspices of the Bible Testimony Fellowship, an organization whose chief purpose is to uphold the full inspiration and authority of the Bible and the true doctrine of Jesus Christ. Whenever a speaker emphasized the evangelical doctrine of the Bible, he was greeted with applause.

The addresses delivered at the above-named demonstration have been published in booklet form by the well-known evangelical firm, Marshall, Morgan & Scott, Ltd., 1, 2, 11, 12 Paternoster Buildings, London, E. C. 4, England. Price 6d. They are certainly worth reading. The speakers were the Rt. Hon. Viscount Brentford, P.C., Rev. J. Russell Howden, Rev. John McNeill and Rev. E. A. Carter. The last-named minister is the president of the Fellowship. Among its officers and promoters the following well-known persons may be mentioned: Dinsdale T. Young, W. Graham Scroggie, W. St. Clair Tisdall, Sir William Ramsay, A. H. Sayce, A. Rendle Short, and J. W. Thirtle. Persons who want to know more about the object and work of the Bible Testimony Fellowship should address the president, Rev. E. A. Carter, 47 Newington Butts, London, S. E. 11, England.

The alert champion of the evangelical faith has perhaps seen the advertisements and reviews of Dr. W. R. Van Buskirk's book, bearing the title, *Saviours of Mankind*. The author is a Presbyterian minister. We are compelled to say that the title of the book is a serious

rror. The author should not so use the term Saviours." There is only one Saviour: "Neither s there salvation in any other: for there is none ther name under heaven given among men whereby we must be saved" (Acts 4:12). The eference in this passage is to the name of esus Christ. We give Dr. Buskirk's list of so-alled Saviours: Lao-Tze, Confucius, Gautama, Zaroaster, Aakhnaton, Moses, Isaiah, Socrates, esus of Nazareth, Saul of Tarsus, Mahomet. Think of including Jesus in this list in company vith Mahomet and the rest! Some of these nen were religious leaders, but none were *Saviours* except Jesus Christ, according to the estimony of the Word of God.

In the said book Dr. Van Buskirk holds that ach of the "saviours" of his list was a product f his age and his social environment. Were Moses, Isaiah and Paul such products? No; by he grace of God they rose superior to their age nd environment, largely moulded and trans-ormed them, and so helped to mould and ransform every age since their day. Was Jesus he product of His time and social environ-nent? No; He Himself said that the Father ent Him into the world to seek and to save the ost. He also said, "I came forth from the Father, and am come into the world."

We are glad to note that Attorney I. H. Linton's timely book, *A Lawyer and the Bible,* previously reviewed in these columns, has eached England, where it is handled by that vell-known evangelical firm, Marshall, Morgan & Scott, Ltd., London and Edinburgh. It sells here for 3s. 6d.; in this country the price is $1.50, and it is published by Harper & Broth-ers, New York. The *Bible Witness,* London, has this to say of the book: "A choice work, particularly suitable for placing in the hands of thinking young men and women exercised re-garding present-day unbelief." Let the good work go on.

It is a pleasure to announce that Dr. W. L. Baxter's unique booklet, *The First Verse of the Bible: Moses or Moffatt?* has gone into the sixth edition. A copy of the new edition has been sent to our desk. As was said in our notices of the booklet in the October and De-cember numbers of this magazine, it gives a scholarly expose of Dr. Moffatt's mishandling of the first verse of the Bible in his so-called translation of the Old Testament. The follow-ing is what the *Bible League Quarterly* says of Dr. Baxter's production: "This invaluable book-let. . . Dr. Baxter demolished Wellhausenism thirty years ago, and the same knowledge and reasoning power, combined with true piety, are here brought to bear on Dr. James Moffatt's perversion of Holy Writ. The antidote should be applied wherever the poison is operating." The antidote to Moffattitis is a good dose of the Baxter anti-toxin. The price of the booklet is twopence. It is published by The Darien Press, 5 Bristo Place, Edinburgh, Scotland.

A very earnest appeal by Evangelist A. B. Oest is entitled *A Call to Prayer.* The author feels an intense longing for the salvation of men, and believes that the Holy Spirit's way to convict and convert them is through sincere and persistent intercession for them at a throne of grace. Prayer will also lead to earnest endeavor to bring them in contact with the gospel. Copies may be had, as long as they last, by addressing Rev. Cabot Johnson, 2530 North Sacramento Ave., Chicago, Ill. Free, except for postage.

Dr. Biederwolf, whose incisive book, *Why I Know the Bible is the Word of God,* sometimes bubbles over with fun, even though his main purpose is very serious. Speaking of people who make over-long prayers, he says: "Some people are woefully deficient in terminal facilities. Much like the preacher I heard of who prayed for the healing of a sick woman. The woman got well of her disease, but died of old age before he got through praying. Or much like the man who prayed for twenty minutes, and then asked God to forgive his shortcomings."

In another place in his book Dr. Biederwolf refers to an article by an infidel, who pretended to tell how the New Testament canon was formed at the Council of Nice in 325 A. D. The infidel said that the Nicene fathers had before them a lot of documents, genuine and spurious, and no one could distinguish between them. So they laid them down on the floor and prayed that the good ones should be lifted up on the communion table, while the spurious ones remained on the floor. The infidel writer said that this story rested on the authority of Papias, the early church father and bishop. But the trouble with the story is, Papias died 150 years before the Council of Nice was held! Think of the intelligence of an infidel who would recite such an apochryphal story, and expect it to be believed!

A pamphlet bearing the significant title, *Definite Signs of This Age Closing,* comes to us from G. Elgin Keefer. E., Publisher, Westport, Conn., and Antwerp, Ohio, written by "A Business Man." It has received many commendations from men who have specialized along the line of prophecy and its striking fulfillment

in the present signs of the times. The author's Biblical exegesis is of a very detailed and extended character. He advances some ideas that are new. The book has run into the seventh edition and the sixteenth thousand is selling at this writing. Price 35 cents.

More and more liberalism—yes, liberalism *galore.* Dr. Oswald T. Allis, in an article of rare value in *The Evangelical Student,* says: "Yet a recent writer tells us that there is 'only a small portion of the Pentateuchal tradition that can be used as a source for the nomadic period. This must be supplemented by comparative philology, comparative sociology, and comparative religion,'" etc. And who is the writer of this hoary "traditional" negative criticism of Graf and Wellhausen? The man who contributes an article on the subject to *A New Standard Bible Dictionary,* edited by Jacobus, Nourse and Zenos. The writer simply means that "only a small portion" of the Pentateuch is reliable; the rest is mythical and legendary. Yet our Lord Jesus Christ began "at Moses and the Prophets," and expounded the Scriptures concerning Himself, and declared that "the Word of God cannot be broken." Yet, again, the editors of the said Dictionary are professors in Protestant theological seminaries! There would be reason enough for inserting many exclamation-points at this place, if one wanted to blotch the printed page with them.

From Dr. Allis we also learn of the treatment accorded to the narrative of Jonah and the great fish in the same Bible dictionary. It is regarded as "an imaginary work with a moral lesson." It is a piece of fiction designed to rebuke the Jews for their narrow provincialism and their lack of foreign missionary zeal. It beats all how the Modernists dote on fiction as a fine pedagogical method. But our Lord connived not at such poor pedagogy in this instance, for He said: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Did not the editors of the said Standard Bible Dictionary know what our Lord said about Jonah? They are theological professors; they ought to know.

A correspondent informs us that Dr. Edwin Mims, in his thoroughly modernistic book, *Adventurous America,* announces a decided falling off of students at church schools, and makes much ado over it. But we have in hand some statistics that prove this statement to be untrue. Our information comes from Dr. H. H. Sherman, General Secretary of the Board of Education of the Methodist Episcopal Church, South. After giving the number of students in the schools of various grades in the Southern Methodist Church, Dr. Sherman adds: "From this you will see that the increase from 1924 to 1928 was 1,568 students, while from 1926 to 1928 the period which Dr. Mims probably has in mind, it was 2,576."

So far as regards the Southern Presbyterian Church, Dr. Sherman says that the increase of students in the same type of schools from 1924 to 1928 was 400. For that entire period the increase in the Southern Methodist Church was 4,144 students. We are glad that Dr. Mims disheartening statements have been proven to be untrue.

Gratifying information comes from Rev. H. Edwin V. Andres, Secretary of the China Inland Mission, 237 West School Lane, Germantown, Philadelphia, Pa., regarding the distribution of Marshall Broomhall's biography of Hudson Taylor (reviewed in the March number of the BIBLE CHAMPION). The item says: "Through the kindness of a friend in America we are able to offer a complimentary copy of this book to a select number of students who are preparing for missionary work abroad, or who otherwise may be genuinely interested in reading the book. The distribution will take place at Easter, 1930, when the books will be posted direct from London, the place of publication."

Ned Bernhard Stonehouse, Th.D., is professor of New Testament and Church History in Westminster Theological Seminary, Philadelphia, Pa., and is a young man, although of great ability and promise. He has just issued a book with the title, *The Apocalypse in the Ancient Church,* which may be bought of W. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price $2.00 in cloth binding; $1.50 in paper. Its sub-title is "A Study in the History of the New Testament Canon." We have not read it, but another reviewer calls it a book of thorough-going scholarship and evangelical theology at the same time. After all his minute investigations, Dr. Stonehouse concludes his book with the following gratifying statement:

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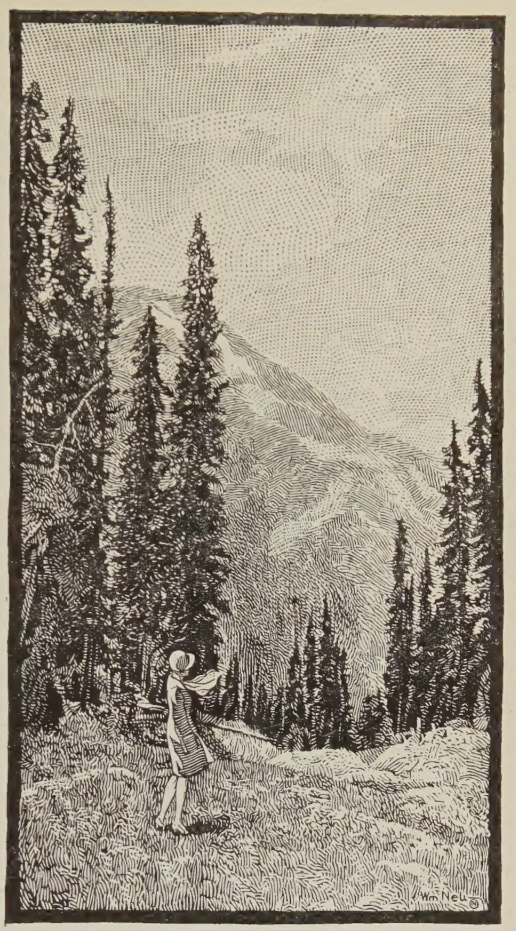

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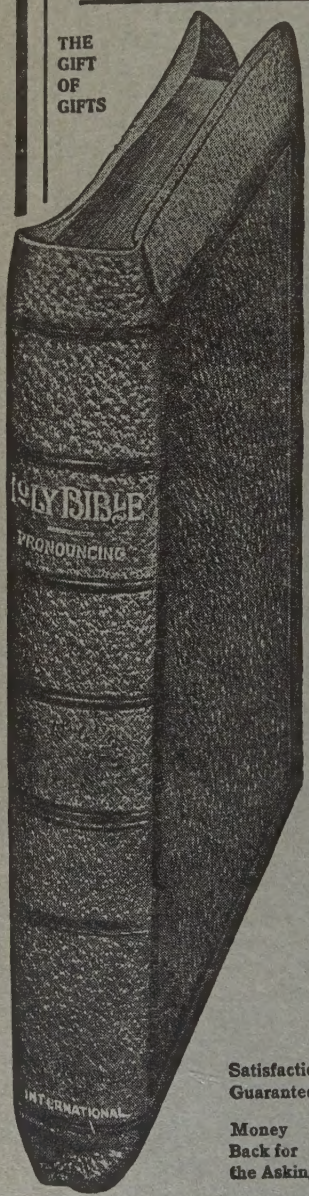

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14 And the name of the third river *is* Hĭd'de-kĕl: that *is* it which goeth toward the east of Ăs-sўr'ĭ-â. And the fourth river *is* Eū-phrā'tēs.
15 And the LORD God took the man, and put him into the garden of Ē'dĕn to dress it and to keep it.

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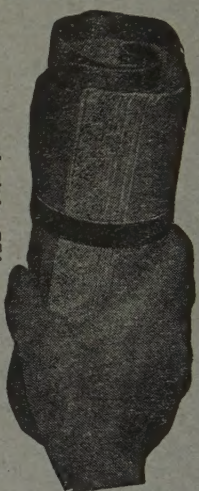

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